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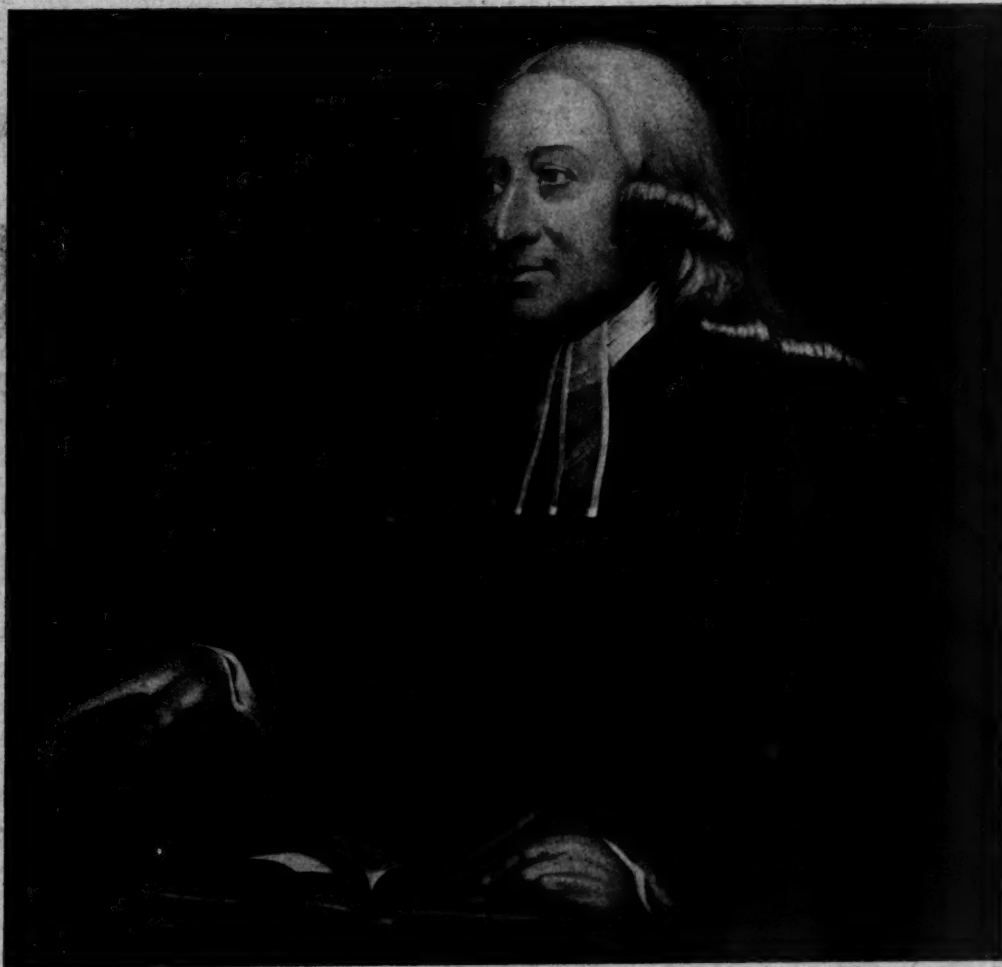
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Amherst, Amherst, Mass.,	June 24
Bates, Lewiston, Me.,	June 25
Beloit, Beloit, Ws.,	June 24
Bowdoin, Brunswick, Me.,	June 25
Brown, Providence, R. I.,	June 17
California, University of, Berkeley, Cal.,	June 17
Carleton, Northfield, Minn.,	June 17
Clark University, Northampton, Mass.,	June 19
Colby, Waterville, Me.,	June 24
Colgate University, Hamilton, N. Y.,	June 18
Colorado, Colorado Springs, Col.,	June 10
Columbia University, New York, N. Y.,	June 10
Cornell University, Ithaca, N. Y.,	June 18
Dartmouth, Hanover, N. H.,	June 24
Doane, Crete, Neb.,	June 11
Drury, Springfield, Mo.,	June 11
Fargo, Fargo, N. D.,	June 18
Fisk University, Nashville, Tenn.,	June 23
Friends School, Providence, R. I.,	June 23
Harvard University, Cambridge, Mass.,	June 24
Indiana University, Bloomington, Ind.,	June 10
Iowa, Grinnell, Io.,	June 10
Iowa, University of, Iowa City, Io.,	June 12
John B. Stetson University, DeLand, Fla.,	May 26
Johns Hopkins University, Baltimore, Md.,	June 9
Knox, Galesburg, Ill.,	June 11
Lake Forest, Lake Forest, Ill.,	June 24
Lafayette, Easton, Pa.,	June 17
Marquette, Marquette, O.,	June 10
Mass. Agricultural College, Amherst, Mass.,	June 18
Mass. Institute of Technology, Boston, Mass.,	June 7
Michigan, University of, Ann Arbor, Mich.,	June 18
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New York, New York City,	June 18
Northwestern University, Evanston, Ill.,	June 18
Oberlin, Oberlin, O.,	June 24
Olivet, Olivet, Mich.,	June 18
Pomona, Claremont, Cal.,	June 24
Princeton, Princeton, N. J.,	June 10
Radcliffe, Cambridge, Mass.,	June 23
Ripon, Ripon, Wis.,	June 24
Rochester, University of, Rochester, N. Y.,	June 17
Rutgers, New Brunswick, N. J.,	June 17
Smith, Northampton, Mass.,	June 23
Straight University, New Orleans, La.,	June 11
Tabor, Tabor, Ia.,	June 17
Talladega, Talladega, Ala.,	June 9
Trinity, Hartford, Ct.,	June 24
Tufts, Tufts College, Mass.,	June 17
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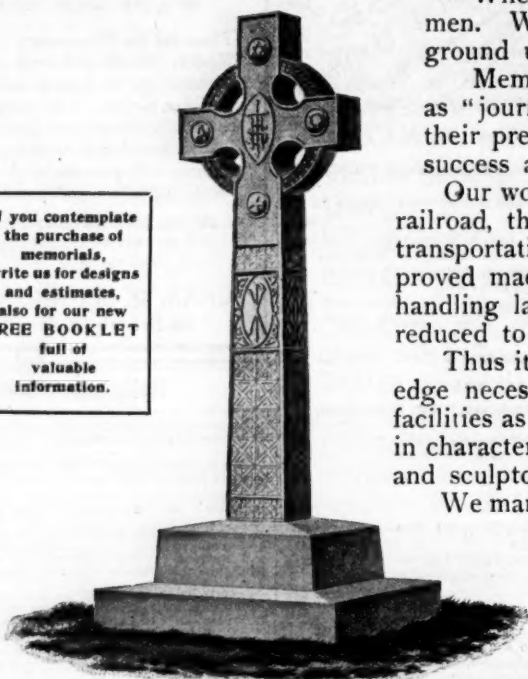
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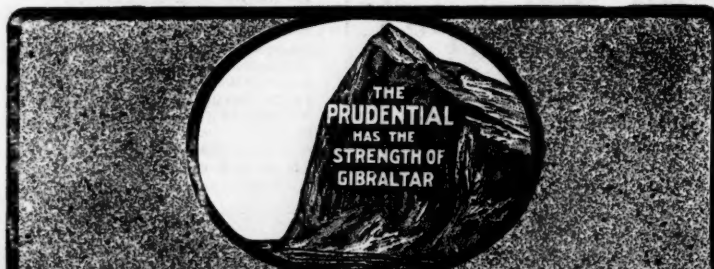
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Event and Comment

Progress Toward Church Union

The subcommittee of fifteen, of Methodist Protestants, United Brethren and Congregationalists, met in Washington May 27. Each denomination was represented by a full quota. After about three hours' discussion on plans worked out in advance somewhat in detail on the basis proposed at Pittsburg last month, the suggestions made were committed to six members, who brought in a report the next morning, consisting of definite recommendations for the organization of a general council looking toward a complete organic union of the three denominations. This report, after amendments, was unanimously adopted. It is to be submitted to the full committee at a meeting to be held in Pittsburg, July 1. The details of the plan will not be published till they have been passed on by that committee. If adopted, they will be presented to the next national conferences of the three bodies for further action. The first of these conferences will be held by the Methodist Protestants next May. The National Council of Congregationalists is set for the following autumn. If the plan should be accepted, it would be referred to the local conferences of the Methodist Protestant and United Brethren churches for final action.

Prospects for Church Union

The unanimity of the joint committee thus far gives encouragement to hope for united approval of the plan by the churches. Whatever the result may be, it is an important step toward the union of evangelical Christianity to have a large committee of these three denominations, after careful examination, agree that their statements of doctrinal belief, while differently phrased, are the same in substance. It is not less significant that the members of this committee, after study and conference concerning the polity of each body, are agreed that these denominations can so adjust themselves to one another as to work together without doing violence to the principles of either of the others. Difficulties, more serious than as yet appear, may arise when the question of union comes to be discussed by the churches. It is a grave matter to enter on an experiment whose failure, if failure should result, would leave the denominations which had surrendered much of their separate machinery of government, in a disorganized condition. It would be easy for one denomination to demand guarantees which the others could not give; or for another to insist on a more rapid movement toward corporate union than the others could

make. If union comes, it will come by the unforced action of the Christians in all these denominations mutually attracted to one another. This is a great thing to hope for. If it should be attained it would no doubt be the beginning of a movement which would spread to other denominations. If it does not immediately succeed, but increases the acquaintance of these three denominations with one another, and promotes their mutual respect and affection, it may the more surely open the way to larger results in the years to come.

The Presbyterian General Assembly

Missionary work, both home and foreign, may be said to have pre-empted the attention of the Presbyterians on their way to Los Angeles and in the preliminary meeting which it has come to be the custom to give to the needs of the foreign field. A large party of delegates and visitors spent Sunday on their way at Salt Lake City, where they were confronted by the Mormon problem and instructed by the workers on the ground as to the needs and perils of Christianity in Utah. In the afternoon they attended the Mormon tabernacle, where in a sermon by Elder and Editor Penrose, which began by a claim of the true apostolic succession by the Mormon priesthood, the preacher ended by giving the lie direct and by name to Secretary McMillan, former superintendent of Presbyterian mission work in Utah. This direct slap in the face no doubt aided materially in the unanimous passing by the assembly of drastic resolutions demanding the expulsion of Senator and Mormon Apostle Smoot from the United States Senate, reproaching the Mormon Church for its violation of pledges and demanding the passage of an amendment to the federal constitution which shall "define marriage as monogamic and make polygamy, under every guise and practice, a crime against the United States." In its report to the assembly the Foreign Board reports a prosperous year with nearly the record number of additions to the churches. It sent out the largest number of missionaries for any year of its history. The report on the Twentieth Century Fund showed that the contributions had been \$12,039,063, mostly for home work, including nearly \$4,000,000 for theological seminaries. The strong temperance sentiment of the church was shown in its action sustaining a synodical excommunication of a retired minister for acting as business agent for a brewery.

Creed Revision and Divorce

The tabulation of returns showed that only three of the 233 presbyteries voted for the rejection of the revision amendments as a whole—one in Pennsylvania, one in Missouri and one in Wisconsin. On the adoption of the report by this assembly, needed to make the changes constitutionally binding, the vote was unanimous, and the revised confession is henceforth law in the Presbyterian Church, while the brief statement becomes a part of its machinery for popular understanding and interpretation of that confession. The largest vote against any single amendment was that of ten presbyteries against the striking out of the declaration that "it is a sin to refuse an oath touching anything that is good and just, being imposed by lawful authority"—a point hardly noticed at all in the public debates upon revision. The question of divorce came up in response to the invitation of the Protestant Episcopal Church to conference with the purpose of finding some common ground of action. The committee recommended among other resolutions:

That this General Assembly hereby enjoins all ministers under its care and authority to refuse to perform the marriage ceremony in the cases of divorced persons, except as such persons have been divorced upon grounds and for causes recognized as Scriptural in the Standards of the Presbyterian Church in the United States of America.

Dr. Gladden on The Negro in Politics

Dr. Washington Gladden declines to accept the view that the gift of the ballot to the Negro was a mistake and that he is destined to a permanent exclusion from the political life, even of the South. Speaking at the Negro conference at Atlanta University last week he said:

People who are thoroughly fitted for good citizenship and who show by their conduct that they have the disposition and the purpose to be good citizens are not going to be permanently excluded in any part of this country from the responsibilities and duties of citizenship. That is as sure as tomorrow's sunrise. It cannot be that in the United States of America, young men who are thoroughly intelligent, who know what citizenship means, who love their country, who are working to build up its prosperity and to secure its peace and who are ready to shed their blood in its defense are going to be forbidden to take any part in its government. . . . Do not understand me as justifying or excusing those exclusions. I think they are utterly wrong. But I am pointing out to you the kind of weapons with which you can easily batter them down.

The emphasis of the conference was upon the need of a high type of religious life as the foundation of progress and

resolutions were adopted calling for a renewal of spiritual ideals among Negroes and an expansion of church work in the lines of social reform.

Dr. Stuckenberg's Death The sudden death in London, following an operation, of Prof. J. H. W. Stuckenberg of Cambridge, Mass., will surprise and sadden many who knew him as a prolific author and the suggestive editor of a department in the *Homiletic Review*. A Lutheran by birth, his relations with men of other denominations were many and cordial. His interest in social problems was intense, and his range of knowledge and co-ordinating power in writing on social science more than ordinary. When pastor from 1881 to 1894 of the American Church in Berlin he not only filled the post acceptably on the pulpit side, but he, together with his gifted wife, also made his home a refreshing place of retreat and inspiration for Americans resident in Berlin as students or artists. He loved books, but he loved men more, and though a scholar and philosopher, he also was a humanist, and a simple Christian believer and comrade of the burdened sons of men. A posthumous work on sociology to which he had given the last years of his life will soon come from the press and reveal anew his range of vision and breadth of thought.

The Gospel Out of Doors Summer conferences of Christian workers where they can best enjoy the beauties of nature seem to be growing in favor each year. The summer brings also other opportunities of increasing importance—the privilege of preaching to the crowds that gather in the fields and parks and by the seashore, especially on Sundays. It has come to be conceded by most Christians that the dwellers in cities who seek the open country on the one day in which they have liberty to do so are not thereby sinners above others. By so much greater sympathy and confidence, then, can the preacher of the gospel come to these multitudes who are like sheep without a shepherd. A stirring hymn, a brief, straightforward, human message of Christ's call to men to be his disciples, an earnest prayer, will find attentive listeners and response from their hearts in almost any company of people that seek out-of-door life from the love of it. At the jubilee of the London Open-Air Mission, held recently, it was said that one result of it was the increased order of holiday crowds wherever services were held. Another result was the bringing of many of them into services in the church. In this country, on the other hand, a discussion of tent work in the presbytery of Philadelphia brought out the assertion by several pastors that the churches gained few additions through it. But we do not think the results of open-air preaching can be tabulated, or that the attempt ought to be made to measure its fruits. It cannot take the place of the usual work of the churches. It has a field of its own which ought to be cultivated to a much greater extent than it has been thus far.

The Coming of Age Convention of International Christian Endeavor

The Denver Convention of Christian Endeavor Societies, July 9-13, promises rich opportunities for study as well as of enthusiasm. Dr. Torrey, fresh from his successful evangelism in Great Britain, will be there; and Rev. R. J. Campbell, the new pastor of the London City Temple, will represent the British Free Churches, besides a host of well-known American preachers and leaders. The international character of the movement will be shown by delegations from India, Africa, China and the islands of the sea; the interdenominational, by twenty or more denominational rallies. The leaders of the convention aim at practical training in a wide variety of methods of evangelism. A feature of the gathering will be the School of Methods held every morning for an hour before the general meetings of the day for the study of the Bible, home and foreign missions, training of personal workers, Junior Society methods and the use of the hymn-book in the prayer meetings. For this work the service of experts will be called in. Further practical training will be given by direct evangelistic efforts in the workshops, public squares, tents and churches of Denver, under the leadership of Dr. Torrey, Dr. Balcom Shaw and others. Enthusiasm is never lacking in Christian Endeavor gatherings. The coming of age convention of the society promises an advance upon anything yet attained.

R. J. Campbell on The Last Things

In a frank and striking sermon preached at one of the Thursday morning services in the London City Temple, the new pastor, Rev. R. J. Campbell, recently defined his belief in regard to the salvation of all men. Joining together Christ's answer to the question, "Lord are there few that be saved?" and the words of the parable of the lost sheep, "Until he find it," he stated his belief that God can never be satisfied until he has brought back every one of his own sheep to the fold. He quoted, as coming near to what he feels to be the truth, Tennyson's lines:

That nothing walks with aimless feet,
That not one life shall be destroyed
Or cast as rubbish to the void,
When God has made the pile complete.

He gave four reasons for the belief expressed in these lines. First, because of the sovereignty of God. "The eternally right and eternally good will prevail by the power of Eternal God. 'Until he find it'—but he shall find it. The soul that resisteth Him resisteth at its own peril. But God prevails, not the sinner": second, because of "what I read in the atonement of Jesus Christ": third, "because of the divine compassion I read at the cross": fourth, "because humanity has a claim upon God." "Yea, verily no words can be too strong to describe the terrible nature of sin, and he who would dare to prophesy smooth things in the face of the world is a false prophet; but I think there is no ratio between sin and punishment—save to bring the sinner to himself." This frank delivery of his soul upon a difficult question to his new congregation must do much to win their respect and admiration. It is a notable

sign of the times which we chronicle on the eve of Mr. Campbell's appearance in America, and we ought to add that there is no one of the younger leaders of the Free churches of Britain who in preaching lays so much stress on the blight of sin and the need of atonement as Mr. Campbell.

Dean Shaler on the Lawrence Scientific School at Harvard

Dean Shaler on the Lawrence Scientific School at Harvard, in an interesting review of Frederick W. H. Meyer's *Human Personality and Its Survival of Bodily Death*, in the *Independent*, states his opinion that scientific results of more than twenty years' labor by the Society for Psychical Research may be reduced to a very small residuum indeed. The conviction that the dead still live remains, for all the work of the able and devoted men who have labored to bring the facts into the field of science, where it has always been, in the moral realm. These proofs are miraculous in the sense that men have to take them as sufficient, though we cannot see how they are possible, nor should we suspend belief because of the seeming impossibility. To demand that the evidence be scientific is as idle as it would be to require scientific proof of a mother's love for her child.

This is small encouragement for the students of occult phenomena, but we believe that it represents the facts. The work of the Society for Psychical Research has not been without fruit, but it is mainly fruit for the psychologists and not food for faith—still less scientific demonstration of immortality. Incidentally Dean Shaler does good service by defining the domain of scientific work. "The truth is that natural science is but a limited resource available as a means of determination to those fields of phenomena where the occurrences can be accurately observed, in some way definitely measured, and, above all, where the data can be cleared of all suspicion of fraud." And he calls attention, as instances of the limitations of the scientific method, to conditions where it deals with the unseen or the indistinctly visible, to recent conclusions tending to the overthrow of the universally received doctrines of the indivisibility of atoms, Newton's law of gravitation in its universal application and the doctrine of the conservation of energy. Evidently we are yet far from the limits of knowledge, and our generalizations are more tentative than we have been willing to admit.

Motives for Suicide

A casual reader of the daily newspaper must have gained the impression that suicide is increasing as a habit among us. To those caring to buttress up such an argument with suggestive facts, the *May Yale Review* with its careful statistical study by Mr. William B. Bailey of Yale University will be valuable. Despondency is found to be the leading motive for suicide. Business loss, ill health and insanity come next in about the same number of cases, and then follow disappointment in love, marital disputes, fear of disgrace, grief, alcoholism and chagrin. More than fifty per cent. of the suicides of males are owing to despondency, business loss and insanity, and one-third of the suicides of women are due to domestic trouble, disappointed love, grief, etc.

The multiplication of cases of suicide is one of those social phenomena coincident with a highly differentiated state of society and a weakened sense of sin and of moral authority which are most disquieting to the thoughtful man of today. The law in some states now makes the unsuccessful suicide subject to rather severe punishment, but this does not seem to have much deterrent effect. Any adequate remedy must be remedial rather than punitive. The worth of life notwithstanding loss of property or kindred or failure to gain coveted ends must be made apparent to a generation poisoned by a philosophy dominant until quite recently and even yet most powerful which resolved life into Fate, and death into extinction. A view of life such as Jesus had makes suicide impossible.

Making Public Opinion The spontaneous judgment of the people in favor of social reforms, governmental policy or church administration cannot long be resisted. It grows simply by finding expression. There are, however, persons who diligently labor to manufacture public opinion, who often temporarily succeed in making many believe that the noisy echoes of one man's voice are the voice of the people. Recently a public official received twenty-five letters rebuking him for an action which he believed he was called on to take and demanding that he reverse it. The letters were not identical but similar in phraseology. They were meant to show the official that public opinion was overwhelmingly against him. In a moment of pride one woman boasted that she had composed every one of the letters and sent them to individuals in different parts of the country with the request that they be copied, signed and sent to the offending official. *The Congregationalist* occasionally receives a number of letters mailed in different places commending or condemning some minister, approving, or oftener strongly disapproving some attitude of the paper in matters of public policy. From long experience we have learned to detect the ear marks on such letters.

Court-martial the Discourager

It is said that during the siege of Ladysmith a civilian was court-martialed for causing despondency, and sentenced to one year's imprisonment. That man deserved his confinement, and every Christian worker and shirker who has the habit of presenting only and always the discouraging side of Christian work or worship should be disciplined. Some good men and women no longer help us in our Christian life because of their critical and censorious spirit. A ministers' meeting, a conference, a prayer meeting, a Sunday school, a convention have been thoroughly chilled by the nagging of a discouraged worker who ought to have remained silent and, failing to do so, deserved to be court-martialed. It is time for us to form the habit of talking over with God our discouragements, and making scant mention of them to men. Shall we be helpers or hinderers? There are all too many societies and organizations, but one more would be welcomed if it would inaugurate a crusade against despondency among Christian workers, and if

every member was pledged to do his best to court-martial every chronic discourager. However, no new society is needed, only the active discouragement of discouragers by every existing society for advancing the kingdom of God.

Painstaking Forgetfulness

One of the busiest and most popular ministers of London lately journeyed to a somewhat distant town to meet an engagement to preach. On his arrival he discovered that he was just one week ahead of time. Another London minister who, the *Christian World* says, holds the most exalted position in his denomination (could he have been a bishop?) also went to fulfill an engagement at a place some distance from the railway. Finding no one to meet him at the station, he got a carriage, drove half a dozen miles to the chapel, which stood deserted in the darkness. Hunting up with difficulty a farmer who was a church officer and who lived a mile away, he learned that his appointment was correct as to the month and week and day, but that it was for 1904. These instances could be matched by others we have known; which shows that if popular preachers sometimes break or forget engagements it is not always to save their time or strength.

Local Option and "Original Packages"

The liquor trade in its inevitable desire to circumvent law and defeat local prohibition has taken to importing liquor from Canada into some towns in Massachusetts which have voted no license, the same being sold in "the original packages," such sale now seemingly being legal under the Massachusetts law as it stands. Naturally friends of temperance throughout the state are aroused, and a demand is going up that section 33 of the chapter of the state law governing the sale of liquor be repealed by the legislature now in session, in order that a stop be put at once to the traffic so contrary to the intention of temperance communities. The new chairman of the Police Board of Boston believes that the law as it now stands also is hostile to the provisions of the law governing sales in Boston and all other license communities, as well as against the interests of no-license communities; and he will throw his influence in favor of repeal. It is an urgent matter which constituents should make legislators understand. There is no need of waiting for a judicial decision from the Supreme Court, and this after much delay in interpreting a fine point of law. The people of Massachusetts believe in local option, and they believe in conserving the electors' verdict after it has been declared.

The Post Office Department Scandal

The arrest of several officials of the Post Office Department in Washington has followed the production of proof satisfying Secretary Payne of their complicity in robbery of the Government through collusion with men furnishing supplies; and criminal prosecution by the Attorney General will follow. The deeper the probe goes the graver the scandal becomes, and we trust that the job of cleansing will be thorough, whosoever the exposure may strike. The

replies made to the charges of Mr. Tuloach respecting the Washington city post office, are not satisfying, and reveal the need of searching examination in that dumping place of spoilsmen. Viewing the affair as a whole, it is easy to blame the officials who have been found out. It is easy to blame officials higher up who have been responsible for a loose system of doing business and of accounting, who in a way have tempted officials to err, by leaving them so many opportunities for lax conduct and worse. But real responsibility for the evil rests back on the congressmen and senators who make the Post Office Department the arena for free display of the spoils theory of politics. If President Roosevelt, on his return to Washington this week, will give himself heart and soul to the task of housecleaning lying right at hand and after that job is done will set about ending the trading in offices and perquisites which Congress still carries on in the Post Office Department, he will do well for the country and for himself. He has everything to gain by boldness and thoroughness and much to lose by failing to be bold.

Miss Stone and Her Claim for Indemnity

Elsewhere we print an important statement by Secretary Barton of the American Board relative to the case of Miss Ellen Stone. An attempt is being made by Mr. William E. Curtis of the *Chicago Record Herald*, to make it appear that Miss Stone and the American Board are pressing a suit that has no basis in law or equity and that the Department of State officials are in dense ignorance about the matter, and that even if they were well informed all precedents are against the claim. It happens to be a fact that Secretary Barton and Mr. Hay have talked the matter over, and a claim has been presented. Turkey in at least ten cases has paid indemnity to citizens of other countries captured by brigands, in which the issues involved were not essentially different from those in the case of Miss Stone. The United States cannot well afford to be less insistent in collecting damages for injuries done to its citizens than other countries are.

Drought Here—Flood There

Nature's uneven distribution of the elements this spring season is bringing much loss of property East and West and great loss of life in the West. New England and the northern Middle States suffer for lack of rain. Practically none has fallen since the middle of April, and the prospect for vegetables, small fruits and hay and corn this season is dubious. On the contrary, in the upper Mississippi Valley there has been excessive rainfall, with the consequence that along the Missouri River in Kansas, Nebraska and Iowa the river has risen to an unprecedented height, and in Topeka, Kansas City and other large towns and in farming districts adjacent to the river the destruction of property and of life has been terrible. The suddenness of the flood gave little time for escape, consequently the loss of life. Transportation is at an end on the great railway lines centering at Topeka and Kansas City. The great packing house industries and the centers of wholesale trade are submerged. Business in gen-

eral is at a standstill, owing to the flooding of furnaces and inability to get power. Apparently there will be opportunity for the American public to show its generosity and spirit of brotherliness now in making good, so far as possible, the losses of this natural catastrophe, just as in former years it has come to the relief of Galveston, Memphis, Johnstown and other flood-swept or plague-stricken cities.

Peonage in the South It is not surprising that word should have come from the South that Federal district attorneys and detectives have unearthed a systematic business in Alabama of relegating ignorant Negroes to a state of peonage or virtual slavery. The dominant popular thought of the Negro as an inferior being; his being stripped of all political rights; the intention even in the highest circles of the whites that he must forever be kept a drawer of water and hewer of wood, naturally would incite the less scrupulous whites to let cupidity have full rein, and not only make the Negro a toiler but an unrewarded, restrained toiler. The Federal Government has evidence against not a few men in Alabama now showing that they have made it a business to inveigle Negroes into contracts which they did not understand or if they did which they could not possibly keep; that when the contract was broken, it led to other enforced agreements to labor, the victim being kept in terror of the law, being chased with bloodhounds when he escaped and beaten when he returned, just as in the old slavery days. Happily indictments have been found based on evidence gained, not without difficulty, by federal officers: already one man hunter and slave driver has been sentenced; and there is said to be a disposition in Alabama to quit the business.

An Issue and a Leader

Great Britain would seem to be about emerging from an era of dissolution into one of reformation of parties. Her patriots have been sighing for a leader and an issue. They have come.

Lord Rosebery by his vacillation has disappointed his admirers and lived up to the expectations of dispassionate critics who never believed that he had it in him to be a real leader of the people. Mr. Balfour's course as prime minister has been singularly capacious and inept, and he is discredited in his own party. The Liberal party split on the South African war issue, and is divided now as to imperialism. The unfair and reactionary Education Act has weakened the alliance between Liberal Unionists and Tories. Mr. Balfour's faulty leadership and the Ministry's failure to deal vigorously with army reform have alienated an influential minority of the Ministry's supporters. Organized labor is inclining to more aggressive class action along political lines, Liberalism hesitating about paying the price which an alliance with labor involves.

Before this disintegrating and discordant body of partisans really craving alignment along new lines, Mr. Chamberlain, supported more or less by Mr. Balfour, now comes on the stage and says virtually: "Here is a new issue; debate

it on the hustings; send up members of parliament who voice your will; and if victory rests with the principle of trade and imperial unity which I now advocate I will revolutionize Great Britain's fiscal policy and bind the motherland and the colonies together by ties commercial as well as sentimental and political." It is obvious that here is an issue and here a leader; an issue cutting across all present divisions of party, and a man large enough to grapple with problems of an empire, facing political and trade conditions hidden from the foresight of great statesmen who set up the present fiscal policy, men like Peel and Cobden.

That Mr. Chamberlain's proposition involves a right about face from free trade to more or less protection; that it means that the residents of the towns must agree to pay more for food in order to safeguard (as he believes) imperial unity and welfare; that several of the colonies will prove as reluctant to enter into the compact as the English electorate will be to increase the cost of living; that at last British politics rises above criticism of a ministry's conduct of a war or its playing into the hands of a decaying Established Church, and takes on the form of a grapple between fundamentally different policies of state—these things must be apparent to the most superficial observer.

Cobden and John Bright led Great Britain to take a position with respect to trade admirably suited to insular conditions and ambitions, and workable to greatest advantage so long as other nations imitated the same policy to a greater or less degree. But of late the drift of governmental action has all been towards setting up free trade within national or imperial bounds and protection against the outside world, diplomacy giving itself more and more to negotiations between countries as to exceptions to the general prohibition of trade from without. Messrs. Chamberlain and Balfour now think that the time has come when Great Britain must modify its system of free trade, must arrange a system of preferential trade with the colonies of the empire, and must proceed to build up such free trade within the empire as obtains between the states of our republic, and also to impose duties on goods coming from without the empire. Thus and thus only, they think, can the motherland provide that protection for her children, which aggressive trade war waged by Germany, the United States and France against the colonies, notably Canada, makes necessary. In short Mr. Chamberlain says, the time has come to save the empire by making its life intensive and self-sustaining.

The plan looms large on paper and is beautiful in theory. It is boldly conceived and championed; and realizing this even Mr. Chamberlain's most persistent detractors among the pro-Boers must forever hold their peace about his alleged parochialism and cowardice. We doubt whether the colonies will allow sentiment for empire to stand above practical conditions such as make the United States—for instance—a better natural market for Canada than Great Britain ever can be, nor do we believe that sentiment for empire will lead Britain's population massed in her towns and cities to

vote for a rise in the price of the necessities of life for the sake of tying Canada, South Africa or Australia together.

Even should the principle be accepted by the British electorate, the task of relating colonies widely scattered and with diverse economic interests will be one taxing ingenuity and human nature as well.

The Non-Consolidation of Baptist Missions

Baptists have been as extensively interested as Congregationalists in the question of the administration of their missionary work. They have already one annual meeting of their missionary societies, which was held in Buffalo last month. They have been considering for several years, as the Congregationalists have, the consolidation of the societies, the reduction of the number of appeals to the churches for contributions, the union of the women's societies with the others and the publication of a single joint magazine instead of one for each society. The presidents of the societies appointed a Committee of Fifteen to consider and report on the whole matter, corresponding to the work of the Committee of Fifteen which reported to our last National Council.

The Baptist committee presented its report to the Buffalo meeting, and this report was the chief topic of interest. The committee first unanimously expressed its full confidence in the efficiency of management of all the societies, and its purpose only to offer recommendations which "are simply designed to promote efficiency at particular points." It then reported that the consolidation of the three missionary organizations is neither practicable nor desirable; that all efforts to consolidate the women's societies with the parent organizations should be discontinued; that an annual conference of the executive officers of the societies ought to be held with a view to promote co-operation, and avoid waste and friction, and that a permanent committee of nine should be appointed by the societies, to which should be referred all questions of difference arising between any of these organizations. A special committee on joint publications reported against issuing a periodical representing the whole missionary work either in addition to or in place of existing publications, but advised the continuance of all those now published, improving them as far as possible. The report concludes with a request to the executive boards of the societies to co-operate in the execution of any plans which they may mutually agree on without any further reference of these matters to the denomination.

As is shown by this brief *resumé*, our Baptist brethren have followed closely in our footsteps in the appointment of committees, in the subjects considered concerning their missionary work, and in the method of considering them. But when they came to take action, they paused. They said, to use a quotation facetiously made by one of the speakers, "If we do that we shall be establishing a *precipice*." They approved heartily of the present management of the societies. They urged closer co-operation through

conferences of the executive officers. They deprecated increasing the number of appeals to the churches and hoped for larger contributions. They advised each society to continue to publish its own magazine and to do its best with it. They asked the executive boards to carry out any plans they could mutually agree on and not to look to the denomination for further advice.

The report was unanimously and enthusiastically adopted. The assembled multitude said with one accord, "Let well enough alone, and leave it to our societies to make it better." They said this with a unanimous rising vote, and with a joyful sense of relief after four years of agitation, they sang the Doxology and adjourned.

In this action our Baptist brethren have shown the wisdom of serpents and harmlessness of doves. They have illustrated the weakness and the strength of the Congregational polity. If they had advised radical action they would probably have lived to see it ignored, to the irritation of those most earnest in giving the advice. In approving the administration of their societies, the integrity and ability of whose officers no one questions, they have recognized the limitations of voluntary missionary organizations to united efficiency, certified to their advantages, and, we hope, stimulated the benevolence of the churches.

Outside Preachers

Corresponding to Bushnell's Outside Saints, we are becoming aware of an increasing company who may be termed "outside preachers." They are not acknowledged, not even self-acknowledged preachers. They have received no ordination, bear no credentials, assume no authority, take no texts; and yet they are as truly preachers as if claiming an apostolic message and sanctioned by ecclesiastical rites.

Who are they? A well-known settlement house worker who makes an occasional quiet address is one. Starting with settlement work he invariably warms to a glow of ethical and spiritual earnestness and ends, all unconsciously, with a sermon. The other day a lecturer on literature caught us in his web, and as he spun it, in and out of the silken threads of literary analysis and criticism ran the strong meshes of moral and religious truth wrought with a fervor that made the whole sermon. His father was a famous preacher, but had one told him that he flashed with the same elemental fire he would have smiled. Several of the leading cities of the land have been much entranced of late by a captivating lecturer on literary and aesthetic themes. His audiences would be not a little surprised to be assured that the persuasive appeal to the higher life which constitutes the power of this earnest advocate of the true and the beautiful is really the preacher's coveted sway. There is a true and upright citizen, than whom none holds higher office or wields higher influence in the nation, who has won recognition as one of the most forcible outside preachers in the land, the advocate of the strenuous life.

Meanwhile pews are vacant and churches desolate while coterie assem-

ble and crowds gather to have the outside preachers give them that for which they do not seek in the churches. What shall the deserted occupant of the pulpit say to these things? Why, what Paul said, of course; "What then? notwithstanding, every way, whether in pretense or in truth, Christ is preached, and therein I rejoice, yea, and will rejoice." To which may well be added the poet's lines:

And God fulfills himself in many ways,
Lest one good custom should corrupt the world.

What does this phenomenon of outside preaching indicate? What lessons has it for the pulpit? It furnishes conclusive evidence that preaching is an essential function of human society, being grounded in a deep lying instinct of the soul. The revolt against "preaching" is only a superficial outcry. Men want preaching and will have it. If it disappears from the pulpit it will reappear on the platform. It suggests that what is missed in the pulpit is the ethical element, the note of the real, which characterizes outside preaching. The outside preacher is simple and sincere. When he becomes eloquent it is the eloquence that flames from within and is not assumed from without. The outside preacher has a message, otherwise he would have no audience.

The pulpit will miss a meaning if it fails to win from the emergence of the outside preacher both encouragement and suggestion—encouragement as to the unfailing hunger of humanity for true preaching, suggestion as to the tone and quality of the message for which the modern world waits.

The Ministry of Nature

Our life with God is to be lived upon the earth which he has made our dwelling place. Its beauty is the natural field for our delight. The sky that covers all, our little but sufficient share of the generous green of grass and shrub and tree, the song of birds, the voices of the wind and stream and wave, the sunset glory, flowers in their season and the simplicity of snows, all minister to our soul's joy.

Happy is he to whom these outward appearances bring thoughts of the indwelling God by whom all things were made and from whom all receive their dower of beauty. This is the first thought of wonder and of cheer which glorifies that pageant of the earth and sky which every day appears for our delight. The presence of God accounts for earth's beauty and accentuates it. The devout soul finds him everywhere and rejoices that he can say of the whole earth, as Jacob did of his bare, rock-strewn hillside, This is none other but the house of God, and this is the gate of heaven.

God is in his world—but we must not fall into the belittling error which would confine him to that which we can see and know. The Father who is revealed in Jesus cannot be identified with even the beauty of a perfect day in June. No search among the elements, no vision of the heavens, no communion with the trees of the wood and the flowers of the field can reveal him. If we deal honestly with our knowledge of that which we call nature we shall find its witness to

our Father broken and perturbed. We must account for terror as well as for delight. It contains the rushing, mighty wind, the earthquake and the fire, the wild beast and the pestilence, as well as earth's fertility and beauty.

God transcends the world to which his presence gives its most intimate delight. He speaks to us in the humanity of Jesus and, dwelling with us according to his word, prepares our hearts to trust and to enjoy. A mere nature god would fill our hearts with terror, which must often quite eclipse delight. But since we are assured that what we know of nature is a passing stage of his unfolding plan, the heavens once more declare his glory to our thought, and the beauty of the earth sings to his praise, while earthquake, fire, storm, sword and pestilence have lost their power to shake us from our faith in him who is our Heavenly Father and our unfailing friend.

Jesus loved the beauty of the world. He is the fountain of that sense of beauty which has studied the world with such new eyes in recent years. To him the surroundings of his home, the fields through which he walked, were full of parables and pictures. If these are but parts of God's ways, at least they are wonderfully suggestive parts and best interpreted in the companionship of Christ and by his thought. The first condition of enjoyment is a heart at rest; and this he gives. The past is in his care. In the present he offers us the beauty of the earth as well as the assurance of his care. The veil of cloud that hides the days to come glows with his light of hope—hope for our brother men as well as for our own unfolding life under the teaching of that Holy Spirit, who is the soul of the world as well as his abiding witness in the hearts of men.

In Brief

It is to be hoped that President Palma will veto the bill authorizing a state lottery just passed by the Congress of Cuba.

Zion's Herald, in commenting on the new choice of president of Bangor Seminary, suggests that perhaps Dr. Beach will do an epochal work in uniting it with Andover Seminary.

The Year-Book for 1903 was on our desk June 1. A glance at its contents shows that the tables in the concluding pages are the result of a great deal of labor and will repay careful study.

An estate of \$60,000,000, accumulated by one of the Pittsburg steel barons, passes in its entirety to his wife and children, with not the slightest recognition of social obligations, or that society had anything to do with the accumulation of the estate. Such an example is worthy of avoidance—not imitation.

We believe that the programs for missionary prayer meetings printed each month in *The Congregationalist* are used far less than they ought to be or would be if their merits were understood. The committee has spent much time on them, with excellent results. Look at the program this week on page 818.

Noneconformist opposition and an uprising of the laboring element of London's population expressing itself in a great popular outpouring in Hyde Park seem to have had their

effect on the Ministry, and brought about a modification of the London Education Bill, the Ministry having withdrawn several sections of it this week.

About fifty alumni of Central Turkey College met and had a banquet in Boston last week. There are many colleges in America older than this one that could not muster as large an attendance of graduates at a meeting in any city in the United States. It looks as though one mission of the Central Turkey College had come to be to educate young men to be American citizens.

The Massachusetts and New York Associations of Congregational churches, asking the American Bible Society to publish a Bible translated into more modern English than the version of 300 years ago, no doubt represent the general sentiment of Christian churches. If the Bible Society wants their support it will respond to a sentiment as universal as is the interest in its mission.

The late Dr. Parker's successor at City Temple, Rev. R. J. Campbell, will preach his first sermon in America June 21, from Henry Ward Beecher's pulpit in Plymouth Church. That evening he is to preach for Dr. Bradford at Montclair, and next day he will address a union meeting of all ministers in the Presbyterian assembly room New York city. Mr. Campbell is to be in America hardly more than a month.

The Baptists of the North, at their recent anniversary meetings in Buffalo, passed ringing resolutions expressing their sympathy with their English brethren in the fight which the latter, together with other Free Churchmen, are making against the Education Act. Should not our Congregational assemblies act in a similar fraternal way? Everything done in England to limit the power of sacerdotalism, ritualism, and a church full of pride and exclusiveness, has a deterrent effect upon similar folk here.

The value of the estate left to Princeton Theological Seminary by the late Mrs. Mary J. Winthrop proves to be over two million dollars. No wonder journals are offering prizes for the best scheme of using the money, and no wonder the seminary's officials feel contented. Wisely spent, the income of such a bequest may do wonders; unwisely spent, it may do much harm. We know of similar institutions whose responsible officials are having a hard time obeying the tenth commandment, as they think of Mrs. Winthrop's remembrance of Princeton.

Very anomalous is the state of affairs which sees society insisting that the older systems of transportation using steam-propelled vehicles and running along definite tracks must at great expense elevate their tracks and abolish grade crossings, while at the same time the same social group tolerates innumerable steam-propelled vehicles which run hither and yon through city streets and country lanes without let or hindrance. The automobile horror on the Paris-Madrid route was only an exaggeration of a common evil to be seen on many thoroughfares in this country day after day.

The Secretary of the Navy seems to have succeeded in bringing the right sort of pressure to bear on the village of Bremerton, which lies close to the Puget Sound Navy Yard. He tells the people of that village that they must close and keep closed the saloons and low resorts which tempt the workmen in the yard as they come and go, or he will take work from the yard and send it elsewhere. The Bremerton people will probably decide that there is more money in selling bread and meat to families than in selling whisky to

drunken workmen. This is just as true everywhere else, but the alternative is seldom put so clearly.

The problem of doing good is not so simple as one could wish. Men who say that they are homeless and destitute are constantly appealing for aid to Christian and altruistically inclined people, and straightforward obedience to what seem to be Christ's commands impels them to give aid. And this without any investigation. Yet it is a truism of scientific investigation of the tramp problem that it would be far better for the alleged or real destitute claimants and for society at large if the generous donors were to stop, investigate for themselves or turn the task of investigation over to competent persons, and give only after proof of the worth of the claimant has been secured, and then not in the form of money so often as in the form of labor and necessary supplies of clothing and food—any thing but money." This reiteration of a commonplace of up-to-date charity administration is suggested by the article of Mr. Benjamin C. Marsh in the *Boston Transcript* of May 27, in which he describes the Boston tramp. Mr. Marsh, who is a graduate of Grinnell College, Iowa, and holder of a fellowship of the University of Pennsylvania which especially provides that its holder shall investigate the problem of the tramp, is severe in his condemnation of the Salvation Army hotels. Compared with municipal lodging houses he considers them inferior in management and decidedly detrimental to the tramp class.

Pencilings

BY A PERIPATETIC

I am going to confess to a bit of heresy on the subject of music. I do not enjoy anthems or involved music, and I do not think that I am alone in this. I have carefully studied the external conduct of congregations and audiences lately, congregations that were expected to be responsive to careful, conscientious endeavors of choruses rendering fine anthem music, and I doubt very much whether the impression desired was made. In English prose literature and in English oratory the hifalutin, involved style of presentation of a thought is no longer good form. Judges, juries, audiences, congregations no longer will tolerate repetition of a thought, even though that repetition be voiced in ornate phrase. Life is too short, the passion for reality is too real, intelligence is too high for such things. Once said if well said is enough. But what do our musical composers do? They take a simple thought full of meaning in itself, which if uttered melodiously and simply goes right home to the human heart, and they involve it, repeat it, make it take on protean forms, until the singer and the hearer are involved in a maze. From consideration of the thought and the appropriate and fit expression of the same the hearer comes to think more of the ingenuity of the composer and the labial dexterity of the singer; and the result is far from devotional in kind. In sacred music as in so many other things simplicity is the finest form the art can take; and the modern man with his passion for reality, his distaste for the ornate and affected, and his preference for a "yea and nay" mode of utterance, is frequently repelled rather than attracted by the very conscientious but misdirected efforts of choirs which ran to anthems.

As an intellectual *tour de force* Professor Munsterberg's lecture on Emerson as a Philosopher, given at Harvard University, was somewhat remarkable. One who, without notes, can speak for so long a time as he did on such abstract themes, and speak so lucidly and cogently is a very able man. The significance of the address is not so much in its de-

fense of Harvard's right to name its hall of philosophy after Emerson, as it is in the splendid way in which the modern idealistic view of life as over against the naturalistic or materialistic view is championed and defended, and those who are disposed to read along this line will do well to get Professor Munsterberg's address published in the *Boston Transcript* of May 23.

Germany has given America notable scholars in days gone by. The names of Lieber and von Holst instantly come to mind. Earlier in our history Charles Follen was a pure spirit whose influence at Harvard was wholly beneficent. Apparently in Professor Munsterberg we have gained a larger man than any of us have yet realized. If you will read in the *May Atlantic* an unattractively titled but fascinatingly written article by him setting forth the plans that are under way for a congress at the coming St. Louis Exposition which will synthesize human knowledge, I think you will agree with this opinion. It is apparent from this exposition of the projectors' plans that Professor Munsterberg is the soul of the scheme, and a noble scheme it is. It was said by some one as the century came in that the twentieth century was to be one of synthesis even as the nineteenth century was one of analysis. Here is a plan that makes the prophecy seem like history. Instead of bringing experts from all parts of the civilized world to talk on their special realms of knowledge unrelatedly, they are all to be chosen with a distinct understanding that they of all men are best fitted to come and show how their particular body of knowledge is related to other knowledge. Synthesis, relativity, are to be the key words of the congress; and its projectors make it lead up to and culminate in philosophy and religion—another significant fact about it. It is superfluous to say that either those who next year hear these addresses or those who read the report which will be printed later will be enriched. Professor Munsterberg already has gone abroad to enlist scholars on the Continent, and Profs. Simon Newcomb and Albion Small already have visited France and England in behalf of the enterprise. Thus it seems that not only shall we have the apotheosis of material skill and enterprise and wealth at St. Louis, but under the guidance of Americans we shall have for the first time a congress of scholars engaged in an attempt to co-ordinate human knowledge.

Boston Young Men's Congregational Club

Ladies' Night was observed, as usual, at the last meeting and dinner of the Young Men's Congregational Club for the year, held at the Hotel Brunswick. President Woolley of Mt. Holyoke College spoke to the group of one hundred and twenty members and their guests in a practical and suggestive way on the Relation of the Educated Woman to Social Service, and President Eliot of Harvard University gave the fruit of his observation in the matter of Religious Education in Families, pointing out the susceptibility of the child to parental influence, the need of early imparting wholesome and ethical conceptions of God and duty, the necessity of differentiating between the adequate and the inadequate, the barbaric and the lovely in literature, whether Hebrew or English, and the possibility of early inducing the child to learn that the essence of life and of religion is love. This club has been in existence seven years. It has done excellent work in a modest way, and has in it a reserve of usefulness and power which if utilized in any scheme for binding together and invigorating local Congregationalism would be valuable. The president for the coming year will be Mr. Everett E. Kent of Newton.

Is Modern Education Capable of Idealism*

By William J. Tucker, President Dartmouth College

I assume that I have your assent to these two propositions: first, it is the business of education to accept, when it may not create, the material of knowledge; second, it is the business of the higher education to idealize whatever material of knowledge it accepts.

No greater calamity, it seems to me, can befall an age, apart from a moral lapse, than to have its intellectual training detached from the mind of the age. Wherever men are thinking most vigorously, there those who are to follow after must be trained to think, otherwise there will be in due time intellectual revolt with its consequent delays and wastes.

But more knowledge, whether it be old or new, is not the end of education, but rather knowledge penetrated by insight and alive with motive. A fact is something which has been done, something which has found a place in the world of reality. There may be that in the creation of a fact which declares its whole power. There are deeds from which nothing can be taken and to which nothing can be added. But most facts, especially those which have not been accomplished by the hand of man, await questioning. When an answer comes back we speak of discovery. When the full answer comes back we announce a theory, a principle, a law. The understanding of facts, whether personal or impersonal, of man's doing, that is, or of nature's doing, the relating of facts to one another, the discovery of the moral incentive in facts, make up in part the idealizing process which belongs to the higher education.

Modern education differs from the education which has come to us by long inheritance through the vast amount of subject-matter which it has put into our hands, awaiting the idealizing process. The new subject-matter is in large degree the raw material of knowledge, not having passed through the alchemy of time, devoid of sentiment, lacking in those associations which make up the moral increment of knowledge. It represents literatures which have not reached the final form, sciences which run straight to application rather than to philosophical conclusion, and theories of society and government which are too serious and urgent to be held in academic discussion. . . .

If you will review the educational work of the decades just passed, you will see how definitely, how completely I may say, adjustment has been our business. The process has been carried on partly in strife and contention, partly by inquiry, and partly through that understanding which comes only from the actual handling of unfamiliar knowledge. For so large an undertaking the process has been rapid. Let me remind you that it was on the first of October, 1859, that Mr. Darwin sent out his abstract, as he termed it, on the *Origin of Species*, accompanying the volume with the modest prophecy that "when the views enter-

tained in this volume, or when analogous views are generally admitted, we can dimly foresee that there will be a considerable revolution in natural history."

The process of adjustment is nearly over, so nearly over that we may now, I think, address ourselves to a severer but nobler task—that of idealizing our new knowledge and the methods of its acquisition. And the essential condition, let me say, of undertaking the task is that we approach it in the right state of mind. The traditional mind is not altogether in the right state. It is too ready to draw offhand distinctions between culture and utility, too ready to ignore the ethical possibility of the new education. What we need just now in the educational world more than anything else is an ethical revival at the heart of education. We shall not have it until we realize more clearly the need of it.

If we should make a careful assessment of the present moral values in the subject-matter of education, we should be surprised, I think, to see how large has been the diversion or decline of these values. I refer, of course, to subjects and to the mode of their treatment. The old discipline which held the Hebrew literature with its elemental righteousness, so much of science as could be classified under natural theology and a philosophy which vexed itself with the problems of human destiny, was a discipline prosecuted under the very sanction of religion. But when the transfer was made in literature to the classics and when the sciences began to be applied and when the end of philosophy changed in part with the change of data, the subject-matter of the higher education ceased to be religiously ethical. We have been singularly unconscious of the change. Under changes in form we have kept the same sentiment. Culture has become with us a kind of morality. So long as the old discipline kept its associations and its methods and gave us consistent results, we asked few questions about the moral content of teaching, and therefore made no comparison of values. In fact, we have silently abandoned the idea that the chief ethical value of college instruction lies in the curriculum. The reservations which we make in behalf of certain distinctly ethical or semi-religious subjects are too few to bear the weight of moral obligation which the higher education ought to assume.

Where then shall we look for the recovery and advancement of education to its highest ethical power? Chiefly, I believe, to our capacity for carrying on the idealizing process through which we accustom ourselves to think reverently of all knowledge, to insist upon all intellectual work as a moral discipline and to hold all intellectual attainments and achievements as tributary to the social good.

I believe that the finest, partly because it is the really distinctive product of academic life, is the knowing mind. The moral danger from it is inappreciable. Pride, conceit, arrogance, if they ever at-

tend knowledge, are intruders and transients. They are not companions or guests. Knowledge leads to awe, and awe to faith, or to that kind of doubt which is as humble as faith. It is the unknowing mind with its triviality, its uncertainties, its double vision, from which we have most to fear. And if we get the knowing in place of the unknowing mind, it is not of so much account how we get it, as that we get it. For this reason I deprecate any academic discrimination against useful knowledge. If utility can create the knowing mind, we want its aid. I would accept at any time the moral result of serious thinking on the inferior subject in place of less serious thinking upon the greater subject.

The mental gymnastics of the old dialectic had no ethical value. The subject-matter of discourse might be God himself, but that did not necessarily make the discourse religious or moral. It was the play of the mind, not its serious business. No one, I am sure, can overlook the immense moral gain which has taken place through the transfer of thought in so large degree from speculation to sober inquiry. Very much of the change is due of course to the incoming of such a vast amount of new subject-matter within reach of the human mind. It was natural that men should now begin to search where before they had tried to conjecture, and that they should attempt to prove or disprove what before they had affirmed. The change of method soon became, as I have said, morally significant. After the first excitements and confusion attendant upon the change the idealizing process set in. A type of mind was developed which instinctively put first the love of truth. . . .

Next to the reverence for knowledge which is akin to the love of truth, I should insist in our idealizing process upon the morality of that more active discipline which characterizes modern education. The old education, as we well know, was based morally on the will trained to obedience. It was not a passive training. It is never passive to obey. But it was not an active discipline in the sense in which modern training is carried on. And in so far as the material of training lay in the past the mind was set upon interpretation more than upon creative or productive work. The receptive faculties were by no means exclusively developed, for there was always a fine appeal to the imagination and to the sensibilities, but the prescription of subjects put education largely into the hands of the master.

Modern education lays the stress upon the discovery of the individual to himself, preferably by himself. It does not remove the period of intellectual compulsion, but it reduces that period to the limits of early training. It addresses itself necessarily to the will, but it changes the appeal as soon as practicable from obedience to choice. Its first effort is to awaken, its second and constant effort to create the sense of responsibility. Education is made co-operative. It is made

* Address at the inauguration of President H. C. King, Oberlin College, May 14.

as quickly as possible the consenting, choosing action of the mind. Modern education rests upon the individuality of the individual, not upon his necessary likeness to others. It assumes that the mind of each individual if properly awakened and left free to act will separate itself from other minds in the satisfaction of its own desires, and the development of its own powers. The logical outcome of this conception is not the compulsory course of study, continued beyond the necessary elements of knowledge, in the farther interest of discipline or of culture, but the elective course of study in the interest of self-development and personal attainment in knowledge. It takes the risks of intellectual freedom for the sake of the greater possibilities of intellectual freedom.

Now the ethical quality which resides in freedom is responsibility, and the intellectual expression of responsibility is choice. Will the one thus choosing become morally a strong man? Not necessarily. It is not safe to argue from intellectual obedience—even to a creed—that the further result will be complete moral character. You may have the immoral scholar, as you may have the immoral believer. But the morality of the intellect is not the least among the guarantees of general morality. And the intellect trained by responsibility ought to be as strong morally as the intellect trained by obedience. There is, I think, a certain elevation which comes to one who has found and proven himself, which can hardly be reached in any other way, a kind of scorn for that incapacity for nobler things which leads one to do the meaner thing. I have seen college men on their way to littleness and shame so often recovered and saved by the intellectual awakening through some subject of personal choice, a subject without any

moral significance in itself, that I cannot doubt the ethical value of the method. I am not concerned with the moral supremacy of either method. It is quite too early to determine this point. What we need to do is to recognize the moral element in the method, which for other ends, we have adopted. We can make modern training a morality if we will. The elements of moral power are present and active. The full recognition of them is a great means to their development.

Beyond the reverence for knowledge which is akin to the love of truth, and the recognition of the moral power which is latent in an active intellectual discipline, I would see our modern education permeated with the sense of the social obligation. The essential nobility of the old education lay in the open fact that it was for somebody. There was no concealment of this purpose. It was graven on all the foundations of the seventeenth and eighteenth centuries and on many of those laid in the nineteenth century. It was blazoned on their seals. It was illustrated in the life of devotion which characterized so large a proportion of the earlier graduates. They sought the most direct avenues of approach to the heart of humanity.

There can be no other kind of nobility worthy of the purpose of any great school of learning. A training which lacks these motives, or which fails to keep this aim in full view cannot be touched with ideality. But modern education meets this difficulty, that it must fit men for an immensely widening application of the principle. Under the old education the great services were delegated. Elect souls were set apart for high and exceptional duties. It was the age of the prophet, the missionary, the reformer, and the occasional man of public career. Today it is not possible for one educated

man to find a place where he can be free from the social obligation. It has become the task of modern education to train the average man for duties which are sufficiently imperative and exacting for the exceptional man. The opportunity of the more devoted callings of other times is matched in every department of life. The decision of a great judge, the example of a great employer, the insight of a great teacher, the self-sacrifice of a great investigator, all rank among the powers which make for righteousness. The "hard sayings" of our generation which those only who can hear them are able to receive, are concerned with integrity, justice, courage, charity and sacrifice. Sacrifice, I say, and to the degree of Christian consecration.

The highest place in our land, if to position be added permanency, is a seat on the bench of the Supreme Court of the United States. When a man puts by the offer of this position that he may serve an alien and dependent people in the interest of the common humanity, I rank this surrender to duty among the consecrated examples of the foreign missionary service. And if our foreign policy as a nation shall develop a like spirit among those who aspire to, or who accept political office, we shall bring back again that old fundamental unity which made of one spiritual kin the servants of the church and of the state.

It was in view of these demands that I said a little while ago that the greatest present need in the educational world was that of an ethical revival at the heart of education. The idealizing process of which I am speaking; it must somehow culminate in righteousness. And if it be asked again, Is modern education capable of such idealism? I say yes, provided the question be accepted not as a question, but as a challenge.

A Stranger in the Audience

By John Lloyd Howie, Wyandot, Ill.

"Look out for a stranger in your audience" next Sunday. Your name has been placed before the church at Summerville and they have arranged to send a man to hear you. Forewarned is forearmed." Thus ran a letter from the pastor of the church at Woodlawn to the pastor of the church at Park Ridge, one time classmates and many years yoke-fellows in the service of the kingdom.

It so happened that this piece of information came to the pastor at Park Ridge like a freshening breeze to a becalmed ship. The Rev. Josiah Jones had committed no breach of the peace nor had he raised his hand to despoil any man's goods, but none the less he was in a bad way, and since the truth will out, let it be known that he was getting old! Fifty years had left him little hair and that was gray. Members of the Young People's Society had been heard to comment on his increasing stoutness, while the deacons and trustees were hinting that a young man might improve the attendance at the services, adding always that it was for the sake of the young people that the change was desirable. When these whisperings came to

the ears of the Rev. Josiah, without bitterness he immediately set out to relieve the distress by seeking another parish.

But now a thing happened which has been heard of before. He corresponded with some churches that were pastorless, but when the correspondence reached the critical stage where the candidate's age is inquired into all interest on one side would be lost. Meanwhile at home things were becoming worse. At the regular monthly meeting of the Ladies' Aid Society the members had descanted in detail on the conquests which were being made by the new Baptist minister, particular mention being made of his youth. For the first time in his life the Rev. Josiah faced the future with a vague looking forward to some unpleasantness. Try as he might, he could not shake off the feeling that his days of ministerial usefulness were numbered.

Thus it came to pass that the letter about the stranger from Summerville filled a felt want. Straightway Josiah called his wife and together they got down the Year-Book and turned with eager hands to Summerville: "Males, 75; females, 150; total, 225." Then to

the Fifth Year Statistics: "Value of church, \$8,000; value of parsonage, \$2,500; salary, \$2,000." Josiah could scarcely restrain a whoop. The letter made a new man of him. His moral barometer went steadily upward and all was hope and activity where there had just been despair and stagnation.

That was Tuesday morning. "How fortunate," thought Josiah to himself. "I shall have abundant time to prepare." In the first place a good attendance must be assured for the following Sabbath, so having selected the subject for the epoch-making sermon, he sallied forth on a round of calls among those of his people whom he knew to be absenting themselves from the services through dissatisfaction at not having a young minister. In his talk with them he led up to the subject of his sermon, and after getting their ideas about it he told them that he would preach on that subject the coming Sabbath, and would they not be sure to attend? This sort of thing went a little awkward at first for the Rev. Josiah was one of those men who had not so much as heard that the people have ideas, but when he saw how many different points

of view he was getting he went on with increasing enthusiasm until presently he found that he had to hurry home to work up the suggestions that had come to him before they escaped. He fell to work on his sermon and finished half of it without stopping.

On Wednesday, Josiah remembered that the choir had been somewhat derelict in its duty of late. Rather than take any chances in the important matter of music, he would take the time to call on the members of the choir. Everything must work together to make this the sermon of his life. So again he went out to call. He made an earnest plea for a full choir on the coming Sabbath, asking that the music be made a special feature of the service. But he could not feel sure of the choir until he had made sure of the chorister, for she was one of those who felt the need of a young minister. Hence the request, Would she not favor the people with a solo? Certainly she would, and Josiah hied himself homeward to resume work on the precious sermon, reflecting the while on the ease with which people may be gotten to do what they want to do.

Thursday morning brought with it an old acquaintance—that tired feeling. At other times Josiah had cordially entertained this visitor, but now it would never do. He must exercise himself in order to exorcise the evil spirit, and getting out his bicycle he went for a ride, leaving off when he felt that his blood had been thoroughly stirred and his air cells filled anew. He returned to his study eager for his work, but awaiting his coming he found a young man who explained his mission as follows: "My wife's mother, who used to attend your church, died yesterday. I have come to ask if you will conduct the funeral this afternoon at three o'clock." Josiah rebelled inwardly, but with the best grace possible he gave the rest of that day to the service of the dead.

Friday morning, after his exercise, he finished his sermon in a glow of enthusiasm, but in reading it over, after dinner, he noticed a certain breathiness that had been growing on his voice of late. He closed his study door and then for the space of half an hour the room rang with choice selections from Hamlet and other vocal gymnastics such as make the day hideous in the vicinity of theological seminaries. This suggested another element in his preparation. Of late he had allowed himself to become careless in his public reading. He selected his lessons for the coming Sabbath and studied them with care, after which he read them over aloud until he had the deepest interpretation.

Saturday morning Josiah took to the woods, making direct for a place where a high bluff overlooked a broad expanse of river bottom waving with growing corn and ripening grain. He threw himself down and forgot all about sermons and calls and the dead line. An all pervading sense of the Presence lulled his faculties and he slept. He awakened to realize the fact that he had spent nearly a week preparing for a great sermon but with all his preparing the inner man had not been made ready. He had found that the best way to prepare the inner man was not by communing with God through his

works of nature, but through his miracles of grace, of which there were large numbers in his parish in the persons of those hopeless shut-ins for whom earth has no word of promise but that of a speedy resting place. To make sure that the earthy flavor should be wanting in his sermon on the morrow, he spent the afternoon in a ministry of hope for the hopeless who are yet saved by hope.

Mark ye now that Josiah did not relax his vigilance in the matter of preparation when the shades of Saturday evening descended. Studiously laying aside his church papers, he attended to every possible chore about the house and planted himself firmly in bed as the clock struck nine. He knew the value of tranquillity in the preacher's soul on Sunday morning.

Like the servants of God in the old days, Josiah rose up early in the morning. He felt fit. When he had breakfasted lightly and walked tranquilly abroad until he felt that his soul had the reins, he was ready for anything. On the study table lay the sermon in all its completeness bristling, as he felt, with good points. He read aloud just enough to insure a good voice and then at the stroke of the half-hour bell he took affectionate leave of his manuscript and strolled calmly toward the church.

It was an ideal day for churchgoing purposes. Josiah found himself in a state of rising enthusiasm as the people filled up the pews in good season, a look of expectancy on the faces of many. Under these conditions (true man of God that he was) he forgot that he was that day preaching for himself and once more he was preaching for souls. As he read and prayed and began to preach this thought became a consuming desire and the people pricked up their ears in amazement. Something had happened. Surely no old man could preach like that. But for the presence of the stout, baldheaded figure they might have thought that this was somebody else. And then they quit thinking about the preacher and they thought only of themselves in the presence of the Most High. Preparation of soul, body and mind had done its work.

On the way home nothing was said until Mrs. Jonesmith remarked tentatively, "The stranger did not seem to have come." "What stranger," asked Josiah, startled. "Why the stranger, of course. The man from Summerville. What's the matter with you?" she replied with some warmth. "Why bless your soul, I had forgotten all about the stranger! I guess you are right. I did not see any stranger today." Then without a shade of regret in his voice he added, "Well Mary, stranger or no stranger, don't you think it was abundantly worth while?" She assented of course. "Perhaps he will come next Sunday," she said.

Josiah did not hear. He was possessed by a totally different idea. It had never been his desire to run away from his problems. In this matter of dissatisfaction on account of his age, in deciding to run away to another parish he had simply accepted what seemed to be the inevitable. But the events of the morning had opened up another way out. Monday morning found him beginning his week's training for the next Sunday. He was now persuaded that if he did seem to be getting old it was his own fault and that

the means lay in his own power right where he was, to remedy the difficulty and to cheat the dead line. Henceforth he would preach every sermon as if it were the sermon of his life.

Accordingly he began religiously to look after his physical condition. Systematic exercise became a part of his creed and he counted that day lost whose low descending sun found nothing done to give his blood a good stirring. He took pains to cultivate his vocal powers. He came to regard it as a sin to enter the pulpit in poor voice. Then he devoted himself to cultivating his field of labor. In his pastoral calls he made it an object to interest his people in the subjects on which he proposed to preach, by which means the making of calls was transformed from a burden and a bore into a privilege and a source of help. Adding to these things the culture of the inner man by communion with God as found in fields and woods and in his works of grace in the shape of the hopeless ones who were yet saved by hope, it is small wonder that he found it easy to do the required mental work. Under these conditions, his mind leaped at its work as flame to fuel.

Little more remains to be told. The people forgot that they had ever wished for a young minister, doubtless in the joy of finding themselves in the possession of something better—a true and tried pastor in whom all the fire and ardor of youth had been renewed without the raw inexperience of youth. And each Sabbath they marveled the more at the change as the searching words found the inner depths of their hearts and bore them upward into the presence chamber. Small wonder that they rallied with freshened zeal to the work and that the kingdom went forward by rapid strides in those parts.

Under these conditions, weeks and months flew by until seven years—seven fat, fruitful years—had passed. Again it was summer and Josiah, now nearing the sixties, had to admit to himself that he was tired out. Through all these years he had stayed by his place. No flattering calls had come from other fields. Such things happen in fiction; but not in the very real life of our hero. And now he admitted to himself that he was tired but a long-looked-for summer vacation was at hand and he could not allow himself to relax the pace he had set. On the Sunday on which our story ends he preached with his usual power and more. God was in that place and the people knew it. In the afternoon he laid himself down for a necessary rest and he slept—two hours, three hours. His wife called him gently and suggested that it was time to get ready for the evening meeting. He sat up dreamily and looking straight at her and at the same time far away beyond her he said: "There was a Stranger in the audience today. Did you see him?" He lay down again and lay perfectly still for an hour. Thoroughly alarmed by this time his wife took him by the arm and shook him. He did not stir.

He had received a call to a better place.

The habit of looking on the best side of every event is worth more than a thousand pounds a year.—Dr. Samuel Johnson.

Protestantism in the Philippines

A Survey by an Onlooker

BY MAJOR E. W. HALFORD, U. S. A.

Major Halford, a paymaster in the United States Army, has been one of the most prominent and useful Christian laymen in the Philippines since we entered those islands. As an influential journalist in Indianapolis and Chicago, as private secretary of President Benjamin Harrison—1889-1893, and as an officer in the army he has always stood for high ideals, and been active in support of Christian institutions. He is a member of the Methodist Episcopal Church.

In May, 1898, the Presbyterian General Assembly, in session at Winona, Ind., passed a resolution looking toward formal introduction of Protestant missionary work into the new possessions of the United States—then Cuba and Porto Rico, with the possibility of the Philippine Islands. In the following month the Presbyterian board invited a conference of other church boards to see if an agreement could not be made upon some plan for co-operative rather than competitive service in these newly-opened fields. The Methodist and Baptist boards favorably responded, and this became the initiative of regular Protestant work in the Philippine Archipelago and was the spirit out of which later grew the Evangelical Union. Rev. James B. Rodgers and wife were transferred from South America to the Philippines, and Mr. Rodgers has continued until now as the senior missionary of the Presbyterian board, stationed in Manila. His knowledge of the Spanish language led him to labor among the Filipinos, and under his fostering care the Filipino Presbyterian Church has been developed.

The Presbyterians have in Manila an English-speaking congregation housed in a comfortable rented building situated in the Ermita district. Reading and social rooms have been maintained there, open all day and until ten o'clock at night, which were largely resorted to by soldiers during the time the troops were so numerous in Manila and its immediate vicinity. These rooms then afforded an attractive and greatly needed place of refuge, and in later days continue a good center of active Christian work. A solid and substantial English-American congregation has been worshipping here since the opening of the mission; but it has done less than might have been done had there been a settled pastor. During the time I was in Manila there were three or four different men in charge, a policy which could not but be harmful, but which has been changed now, and Rev. L. B. Hillis is recognized as the permanent pastor.

The Presbyterians have always had a strong and well-organized work among the Filipinos. What at first promised to be a non-denominational movement for the formation of a Filipino Evangelical Church was diverted, by circumstances that could not be controlled, and the Presbyterians maintained service in a theater, which was continued under the title of the Tondo Presbyterian Church. A beautiful and commodious building has been erected in a commanding loca-

tion, and possibly by this time is in use, or very shortly now will be formally opened for worship. It will comfortably seat 800 people, and will be filled at every service. I attended the laying of the corner stone not many weeks before leaving Manila. The Presbyterians also have a well-appointed house for Filipino services in another section of the city, a work that was under the more immediate supervision of Rev. Mr. Davidson, a man of deep spirituality and of winning manner, who, all too early as it seemed to us, was called to rest more than a year ago.

The Presbyterians have very promising stations in the Visayan group of islands. At Iloilo, Panay, they have a hospital that has done good service and won the confidence of the native people. During the recent cholera epidemic, which scourged Panay and Iloilo severely, Dr. Hall's ministrations, as well as those of



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all the missionaries, were effective and notable. Iloilo is headquarters for the Department of the Visayas, a comparatively clean and comfortable city, and the Presbyterian work there has been and is in good condition. In Cebu Mr. and Mrs. Janssen have been at work for some months. The Baptists are located at Jaro as their headquarters, a place so near Iloilo as to be practically a part of it. Some of the old difficulties have been encountered there because of this proximity—not from any variance among the missionaries themselves, between whom there is maintained perfect Christian fraternity; but the native exhorters and some of the converts have not been so wise and forbearing. It is possible that an adjustment will be reached between these two branches, whereby the Presbyterians may vacate Panay and concentrate their energy upon the Cebu group of islands, leaving the Baptists to evangelize the group naturally related to Panay. The present occupancy was arranged before the formation of the Evangelical Union, whose by-laws provide for such a division of territory as will prevent, so far as possible, an overlapping of forces in the same locality. With the spirit of concord existing between the missionaries of all denominations, possibly greater than it appears to be on the part of their boards at home, these and all similar difficulties will be surmounted.

One of the most promising features of the Presbyterian work is the Silliman Institute, an industrial school located in Dumaguete, Negros. To my eye Negros is one of the fairest of all the Philippine group and Dumaguete a choice town. A new building is about finished, three stories in height, constructed of the native woods and by native labor, under the direction of one of the American teachers, a carpenter. There are about one hundred scholars now in the school. Both numbers and efficiency in training will only be limited by the facilities that can be afforded through the generous spirit of those who are interested in this phase of Christian work in our new possessions. A unique and valuable adjunct to the Presbyterian outfit will be "the gospel yacht," planned and manned by Rev. J. Eugene Snook. This is to ply the waters of Laguna de Bay, ministering to the people in the lake ports, and allowing its missionary force to penetrate into the interior and to the southern coast of Batangas province.

The Baptists have from early days maintained a strong and successful work in Panay and adjacent islands, with headquarters at Jaro, but they have no Manila connection, and I did not come into personal touch with the missionaries themselves, nor have personal knowledge of their missions. They have done notable service in the translation and circulation of the Scriptures—the gospels and the entire New Testament.

The United Brethren board sent out two missionaries, who opened work in the northern part of Luzon with apparently good prospects. A third missionary came afterward as superintendent, and he concluded to centralize the work of the three in the city of Manila. The movement was not particularly successful, however, and nothing permanent has resulted so far. Mrs. Witt, the secretary of the Woman's Board, which has the Philippine territory in charge, made quite a thorough personal investigation of conditions, and has recently returned home for the purpose of having her board reorganize and renew its Philippine work.

The Disciples of Christ, or the Christian Church, maintained an "open house" mission in Manila until a short time ago. Rev. Messrs. Hanna and Williams, with their wives, were in charge. They did faithful work, but finally concluded that better results would obtain if they transferred themselves elsewhere, leaving their Filipino work in Manila to the care of native teachers, with such general direction as could be given from their new center. They have accordingly located in Northern Luzon with Laoag, Ilocos Norte, as the center. A letter just received speaks with enthusiasm of their prospects.

The American Board has but recently entered the Philippines. After correspondence with and through the Evangelical Union, the board has sent one missionary, Rev. Robert F. Black, who has opened his work tentatively in Zambo-

anga, Mindanao, an island which early attracted the attention of this Board as a field of operation. Mindanao is a beautiful island, and Zamboanga an attractive and healthful place. The present troubles with the Moros are in the way of permanent settlement. With peaceful

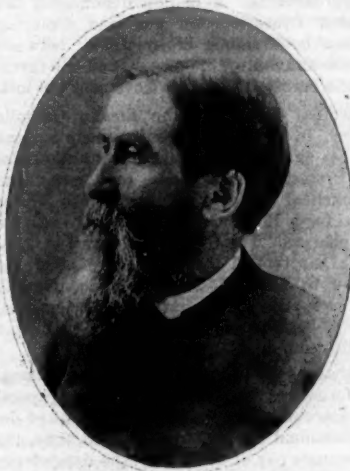


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conditions and the development of its resources by American enterprise Mindanao must become one of the richest of all our island possessions. It has a better climate than Luzon and is in many ways more attractive.

The Protestant Episcopal Church has been at work in Manila since a very early day, some of the army chaplains holding regular services, which were well attended. A brotherhood of St. Andrew, also, was instant and constant in service both for the English speaking people and for the Filipinos as well. Property was purchased and steps taken toward the erection of a sort of clubhouse under church control, but the project fell through. Finally, the General Convention took hold of the matter in earnest, probably as the result of the episcopal visitation of Bishop Potter, and a missionary bishop was selected, two or three of his clergy preceding him to the field. It would have been hard to find a more consecrated, practical and catholic-spirited man than Bishop Brent. His coming has been helpful to all Christian work in the largest and best sense. St. Stephen's Church, a temporary structure which will accommodate 300 people, has been in use for months, and a goodly congregation hears the bishop each Sunday morning, while every afternoon of the week services are held. Ground in a good locality has been bought and the cathedral is to be at once built. A settlement house has been opened in the Binondo district for the Filipinos, where lives a resident clergyman, Rev. Mr. Spencer, and several elect women, who are giving daily industrial and other instruction to the Filipinos, maintaining also a free dispensary, which has a large staff of the best physicians and surgeons in Manila. As is well known, Bishop Brent came to the Philippines with his hands full, as well as his heart and head—one friend giving him \$100,000 as he left New York city. An appeal for one million dollars for a sustension fund has been made to the American church by such men as J. Pierpont Morgan and Senator Mark Hanna. Such a gift and such comprehensive plans should be an inspiration to all churches and boards in the United States engaged in

work for the Philippines, as the presence and fraternal co-operation of the bishop himself is to every Christian worker in the local field. Bishop Brent has just returned from a tour of three months in the provinces looking for strategic points in which to plant churches and other forms of Christian work. During the trip the bishop purchased property, both for the Episcopalians and on behalf of the Presbyterians, in Baguio, province of Benguet, where the summer capital of the archipelago has been established, and which will be the sanitarium for the islands. An altitude of 5,000 feet is reached there, with a climate that necessitates warm under and over clothing and fires in the mornings and evenings. Dr. Atkinson, the late superintendent of public instruction, told me he regarded a vacation in Benguet preferable to one in Japan or China for purposes of recuperation. He had tried both. When Benguet becomes more accessible, by the completion of a road already under way, one of the most serious problems confronting American occupation of, and Christian work in the Philippines, will have been solved. A curious bit of information has just reached me to the effect



RT. REV. J. M. THOBURN

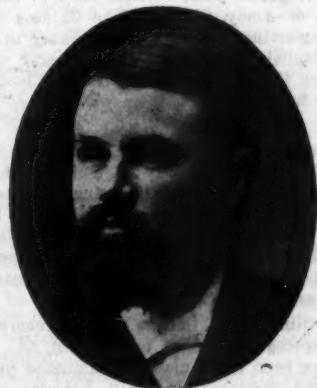
that the local governor of Benguet has stopped work on the Episcopal mission building, for the avowed reason that his people are better off without churches!

The first Methodist service in the Philippines was held by Bishop Thoburn in the Filipino theater, Manila. The native work was practically begun in Manila by Rev. J. L. McLaughlin and wife, who are yet in charge of it, under the general superintendency of Rev. Homer C. Stuntz, D. D., recently returned to the eldership of the islands, after a year's service in the United States as field secretary of the Forward Missionary Movement of the Methodist Episcopal Church. The Methodists maintain worship in several small bamboo chapels in different sections of the Filipino districts of Manila, each of which will accommodate one hundred and fifty or two hundred people, but whose open lattice-work construction permits the duplication of audiences, as many or more upon the outside as there are on the inside of the structures. Mr. McLaughlin, and others of the missionary force, steadily visit these chapels and conduct services. They are assisted by native licensed exhorters to speak directly to the people in the vernacular.

Two permanent church buildings are contemplated for the Filipinos, a union of several of these chapel congregations to be made in larger organizations. A central service also is held each Sunday afternoon in the Filipino theater, under the lead of Rev. Nicolas Zamorra, a preacher of great power and large influence. Zamorra has just been ordained elder, and will now be able to minister fully to the native people. Since reaching the United States a letter from Manila tells me that on a recent Sunday afternoon, after Zamorra's service in the theater, the whole body, 1,200 strong, marched to a near-by lot which has been acquired as the site of one of the proposed native churches, and the land was formally dedicated to that purpose.

The Methodists have stations in San Fernando, Pampanga province; in Malolos and Baliuag, Bulacan province; in Geron, Tarlac province; in Dagupan, Pangasinan, and in San Isidro, Nueva Ecija province. Rev. Messrs. W. A. Brown and A. E. Chenoweth and wife, N. S. Lyons and wife, Thomas Martin and Willard A. Goodell are in charge of these several places. At the conference just held Nicolas Zamorra was appointed traveling evangelist to preach at all accessible points in the islands.

The English-speaking work of the Methodists in Manila is strong and flourishing. Not much was done until the arrival of Dr. Stuntz in the summer of 1901, although regular service was maintained and fairly well attended. Not long after the doctor's coming plans were formed which resulted in the purchase of land and the erection of a temporary chapel. This has been enlarged once to accommodate the growing demand for room and more service. A flourishing Sunday school of seventy members meets in the morning before preaching service, and an Epworth League of Christian Endeavor in the evening before preaching. The chapel will accommodate 250, and its capacity is already tested. On a number of occasions of special interest, or where there has been a union meeting, the chapel has been crowded to the doors. The Central Methodist Church owns property—the chapel, and an adjoining house and lot used for a parsonage, worth more



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than \$10,000 gold, all paid for by the members and friends of the church in the islands. The Methodist Mission holds property adjoining the church—two houses—worth \$15,000, at a low estimate. One of these houses is used as a residence for the elder and the other is to be a Deaconess' Home. Miss Spalding of California, who

is to have charge of the deaconess' work, sailed from San Francisco in April, as did Rev. M. L. Rader and wife, who go to join the mission forces. Dr. Stuntz preaches in the Methodist chapel on Sunday mornings, and his assistant, Rev. F. A. McCarl, preaches at night, and with his wife does pastoral and other work among the Filipinos. The Methodists have a press from which is issued bi-weekly the *Philippine Advocate*, song-books, etc. The *Advocate* is printed in Tagalog and in English, and contains much information of the steady advance of the gospel in the archipelago.

The Young Men's Christian Association work, almost exclusively for the army and navy, has been hard, unintermittent and highly successful. Arrangements are now being made for the erection of new buildings at a number of the principal posts. The largest building will be at Ft. McKinley, the permanent bri-

gade post under construction near Manila. Doubtless the International Committee will soon conclude to inaugurate a proper local work in Manila for the benefit of the thousands of young men in civil life who have thus far been uncared for. This has been the imperative demand for two years, and it must be answered. Two hundred thousand dollars are needed at once for buildings and equipment and for a sustaining fund for the Manila association.

The two Bible societies—the British and Foreign, and the American—are doing a noble work in translating, printing and distributing the sacred Scriptures. Each year since the agencies opened there has been a marked advance in putting the gospels and other parts of the New Testament into the dialects. These versions are being constantly revised and improved. I have not the figures at hand, but if I mistake not, the sales of the gospels

from the American society alone have reached 5,000 copies in a single month, and this despite bitter opposition on the part of objectors to a free Bible and the great difficulties of transportation encountered by the faithful colporteurs.

To this imperfect summary and review of Protestant Christian work in the Philippines, I can only add a word of profound appreciation of the spirit of self-denial, of the earnest and intelligent devotion to all things that make for betterment, on the part of the missionaries of every name and faith. I could wish they had been better supported both there and here at home. They are worth more than brigades and divisions of troops in the habilitation of the Islands. They represent the force by which the Filipinos are to be brought into the better conditions which the coming of America must mean for them, and without which the government itself will be built upon shifting sand.

Christian News from Everywhere

Belfast, Ireland, is being deeply stirred by the Torrey-Alexander revival meetings.

Lady Henry Somerset on account of ill health has found it necessary to retire from the presidency of the British Woman's Temperance Association.

Dr. Pentecost has been holding large and successful meetings in Hongkong in churches, theaters and halls, at the invitation of the ministers of all denominations.

Large gatherings are reported in the Presbyterian churches of the Canton China Mission. Last year the additions on examination were 747, the largest number in the history of the mission.

In 1902 the Central China Religious Tract Society issued 1,700,000 volumes which, with the exception of gifts to students at the examinations, were all sold. The books follow the Chinese to all parts of the world where they have emigrated.

A few years ago the Unitarian church in Boston to which Dr. Minot J. Savage ministered closed its doors. Unity Church of the same denomination, long known in Chicago and to the country at large as the church where Rev. Dr. Robert Collyer ministered, has just disbanded.

"All the churches in my district are self-supporting this year," writes Rev. J. Macgowan of Amoy, China. "The Chinese are a money-loving people—almost as much so as the English—but when their hearts are touched they can be as lavish as though money had no hold on them whatsoever."

The Armenian Evangelical Alliance of America met in Pilgrim Hall, Boston, for its second conference on May 29. This body had its beginnings in informal meetings of Armenian pastors in Massachusetts and Rhode Island. Last December representatives were invited from Armenian evangelical communities of several states to meet in Worcester, where an organization was affected.

The Bible Normal College has been removed from Springfield, Mass., to Hartford, Ct. It has now been reorganized and affiliated with Hartford Seminary and will hereafter be known as the Hartford School of Religious Pedagogy. Two of its former trustees are continued on the present board and among the new men are ex-Governor Coffin of Connecticut and Professor Jacobus of the seminary.

The English Presbyterian Synod at its recent session had an acrimonious session, owing to very radical differences of opinion over the Education Bill, "passive resistance"

and disestablishment, the laity—notably the lawyers—opposing radical action and the clergy favoring. A motion denouncing the London Education Act and one declaring against continuance of relations between Church and State were passed, and one favoring the Passive Resistance movement was lost.

Cardinal Moran of the Roman Catholic Church in Australia recently made serious charges against the British naval authorities and Protestant missionaries in Samoa. The Evangelical Council of New South Wales asked for a Royal Commission to investigate the charges. The Governor-General of Australia has replied that he has referred the matter to London. English Nonconformity will now take up the matter and bring pressure to bear on Mr. Chamberlain seeking a vindication.

Debate at the recent meeting of the National Conference of English Unitarians was earnest and searching over the ill management of denominational affairs at the present time, the inadequate pay of the clergy, the dependence of so many chapels on stipends from outside sources, and the proposition to have a paid secretary, or "pastor at large," who should do some such work, we suppose, as is done by the secretary of the American Unitarian Association. Decisive action was not taken, but the free debate cleared the air somewhat.

The senate of the Dutch Reformed Church in South Africa favors quitting the Presbyterian Alliance owing to feeling arising out of the recent war with Great Britain. British delegates to the Pan-Presbyterian Council which met in the United States while the war was in progress, are believed to have prevented the adoption of a resolution favoring arbitration as a mode of ending war. The South African Dutch Reformed folk prefer federation with other Dutch Reformed churches rather than with Scotch Presbyterians and the like.

Rev. Dr. S. Parkes Cadman, discussing the vexed matter of Sunday observance, in the Central Congregational Church, Brooklyn, recently said that present Sunday legislation and customs must be held to faithfully by Christians, or the doom of the republic will be sounded within fifty years. He properly asked what the effect was going to be upon the Sunday of the future in our cities of the present influx of emigrants from Southern Europe, with notions altogether different from those held by emigrants from Northern Europe and from the ideals of the settlers of this country in the seventeenth and eighteenth centuries. It is grave matter which the Prot-

estant Churches and their members might just as well face now as later. Dr. Cadman believes that the Church must do something to get at the people and to hold them after it gets at them, and he is prepared to say that "it is better to win on an innovation than to lose by following precedent."

At the recent meeting of the American Oriental Society the code of Hammurabi naturally was discussed. Professor Johnston argued, from the similarity of the *lex talionis* principles in the codes of Hammurabi and Moses and from the fact that Israel passed from a nomadic state into the condition of a settled people under the influence of Hammurabi, there could be little doubt as to where the Hebrews got their code. Professor Jastrow puts the date of the Hammurabi code at 2250 B. C. Prof. George F. Moore of the Harvard Divinity School at this meeting read a paper on the use of liver in sacrifice, and Professor Haupt of Johns Hopkins maintained that there were no pre-exilic hymns and no real psalms of David. Professor Moore of Harvard University is reported as having said, in a debate generally adverse to the work, that Professor Hilprecht's recent book on Explorations in Bible Lands is a book "no American can read without being ashamed."

Bishop Burgess of the Protestant Episcopal diocese of Long Island seems to be a large and broad-minded man. Recently, when *The Churchman* permitted an anonymous critic to belittle Rev. Dr. George A. Gordon's power as a preacher Bishop Burgess wrote protesting against such criticism; quite recently he has vetoed all gambling at church fairs within his diocese; last week he let it be known that he would not permit local churches to run heedlessly into debt; and in his charge to the diocesan convention, referring to the proposed change of name of the Protestant Episcopal Church, he took much the same position as Bishop Lawrence of Massachusetts, saying:

Let it (the church) refuse the large gifts which come from men whose moral life has been notoriously corrupt, or from fortunes won by child labor, or by grinding the faces of the poor in the gloom of the mines or amid the clatter of the mills; let it speak with no uncertain voice when men of proved dishonesty are placed in positions of public trust; let it show its power by stretching out its hand to the foreign hordes which the greed of capitalists brings every year in increasing numbers within our ports; let it educate the Negro and proclaim his equality in the sight of God and the nation; let it do all this and we shall have no more care about nomenclature.

The Faith of the Future*

By Rev. Dr. George A. Gordon, D. D.

It has been an inspiration to look backward. Is it an inspiration to look forward? Our denominational societies are increasing in wisdom and in power. Our contemporary literature is as vital and serious as at any period of our history. Our laymen are alive to the religious need of the nation; they are worthy of those whose places they fill. Our ministry is an educated ministry, open to the teaching of the time, honest, straightforward, devout, self-denying, the joyous servant of the Christian ideal. But men are subject to the mood of their age. A new mood has arisen; it fills the educated world; it reaches the entire intelligence of the time. Is this new mood for better or for worse? What of the future of our faith at its hands? What of the future of those beliefs that have hitherto been the perennial fountain, or at least the indispensable channel of our greatest inspirations? Are we permitted now to work and to feel as of old? Are we forbidden to think as of old? How long can work and feeling go forward when thought has lost its hold upon the eternal? Does the change in thought mean only a vaster thought and thus a profounder feeling and a mightier activity for Christian righteousness? In the new mood of the age are we confronted like ancient Israel by a possible blessing and a possible curse? In our hope and in our fear is there balm in Gilead? Is there a physician there? The intellectual world, the spiritual world, the Christian world is in movement. Whither is it bound? Who is its Leader and Lord? When the sea breaks its immemorial bounds is there any law or force upon which one may look for the control of the fearful flood? When Christian scholars, teachers, preachers, disciples of the Lord have, in one degree or another, abandoned immemorial traditions, is there any Guide on whom we may rely for the conservation of the best in history, and for the control and happy issue of the whole daring movement of man's spirit?

THE STUDENT AND HIS STRESS

There is, indeed, much confusion today in the field of belief, and much need of patience. You have dedicated to the ministry of Christ the son whose entire existence has been covered by your prayers. You have sent him to college and there he has stood in the heart of the world's great debate between theism and atheism, a knowable God and an unknowable, history as an optimism and history as the interminable desert of despair. In college he has been trained to think, to question every affirmation, to try the spirits that he might know their worth. Is it strange that under this discipline—and there is no other discipline that is intellectually decent—your son should come forth with a high spirit, a vigorous understanding and a somewhat attenuated body of belief? You send this son to the divinity school. The mood of the age is still with him. If it is not, send him anywhere rather than to that inferno of the spirit. In the modern seminary he stands in the heart of the great debate about the Bible. How came the Old Testament to be what it is? How came the New Testament to be what it is? How much is authentic history? How much, if any, is myth or legend or the accretion of the creative imagination of after times? In answer to these questions your son hears a multitude of conflicting tongues, and Babel itself seems peaceful and beautiful order compared to this unsilenceable and endless uproar.

Again is it strange that your son, when he presents himself for ordination as a minister of Jesus Christ, should be somewhat uncer-

tain, and perhaps unsatisfactory, in his statement of faith? You cannot blame him. You know the honor of his soul; you know the integrity of his intellect; you know the deep and tender veneration of his heart for his Master; you know that he stands ready to confess him in service and in sacrifice and unto tears and blood. You cannot blame him. Why should you blame his teachers? Why should you blame any one? The mood of the age is upon us all. Whither shall we go from its spirit, or whither shall we flee from its presence? If we take the wings of the morning and dwell in the uttermost part of the sea, even there shall the mood of the time confront us. If we ascend up into heaven it is there; if we make our bed in hell it is there. It is with us in the darkness and in the light. It is the shadow of God in the mind of educated man. And as the shadow of God we must behold it, we must implore for its meaning, we must beg for its name.

GOD, THE HOLY GHOST

The profoundest meaning of the vast and restless mood that is upon us I believe to be the divine intention to throw us back upon God, the Holy Ghost. If natural law seems to be inviolable, if there appears to be no longer any room left for miracle, it is that the whole creation may appear miraculous, the garment that God is weaving for himself on the roaring looms of time under the eyes of the living. For a few miracles, hard to grasp, we are bidden behold a miraculous universe, where all things depend upon, where all things reveal the mystery of the Infinite will. No man is intellectually justified in denying the miracles of Jesus; he does not know enough to deny. No man has a right to make the glory of Christianity depend upon the miracle. Does the fourth gospel mean nothing in setting the life of Jesus into the life of the world, and back into the life of the universe, and up into the life of the eternal God, without the aid of miracle? Consider which is the grander, the story of the incarnation according to Luke on the same story according to John.

If the Bible appear to be no longer an infallible book, it is that men may come to know the divine inspirer of it. The Bible seems to me to have gained immeasurably in the process of scientific examination. The humanity of the Bible is monumental; and this monumental humanity enables us to lay hold with new assurance of the eternal humanity. "The burdens of the Bible old" are still out of the Infinite. In the lyric and epic utterance of supreme souls one still hears the accent of the Holy Ghost. In the oracle of the prophet, in the epistle of the apostle, and in the eternal wisdom and tenderness of the teaching of Jesus, we still rise as on wings into the presence of the Most High. Theories about the Bible are born and die like the swarms of insects in summer; but the Bible in its really great books remains what it has always been, the monumental witness to the presence in man of the Holy Ghost. If we live in God we shall see that the Bible lives in God; if God lives in us we shall know that God lives in the Bible.

Even the uncertainty about the person of Jesus Christ, which I so much deplore, seems to me to be in a way providential. It is expedient for you that I go away; so spoke the Lord. The religion of Jesus Christ is, after all, the religion of the Holy Ghost. The Church is the Church of the risen Lord. The Church began in the consciousness of the risen and reigning Christ. It can never be, without outrage upon history, without revolt from Christian reason, the Church of the dead Christ. With this fountain of organized Christianity sure, with this consciousness ris-

ing and terminating in the Lord who abolished death, we have nothing to fear. Behind that, below that, sane criticism cannot go. And with this consciousness as channel there comes in upon us, if we will but open the gates, the floods of the Holy Spirit. The Holy Spirit thus becomes the hope of the Church. If we have the Holy Spirit he will guide us into all truth; he will recover to faith and life the truth that the Church may from time to time lose. Thinking, believing, doing, living in the strength of the Holy Ghost—there is no hope save in that experience, and for the soul and for the Church in that experience there is nothing but hope. What if all the criticism and uncertainty of the age shall prove a divine discipline toward this issue? What is the final beatitude for man but that he shall live and move and have his being full of love and awe in God? For what do we hope but that the tabernacle of God shall be with men? For what do we long, when in the language of the Apocalypse we behold the Holy City, the New Jerusalem with no temple therein, save the soul of God omnipresent and omnipotent in the social life of the race?

The outgoing mariner leaves much behind. The dear shores fade from his sight; the beloved land sinks deeper and deeper under the horizon; but these shores and that land do not cease to be. They remain part of the order of the world, and the buoyant and benign sea goes with him, floating him with its joyous floods and fanning him with its strong winds until he anchors in the harbor whither he is bound. The recorded gospel, the recorded Christ we leave behind as the swift years roll, as the great centuries pass. That divine life in Galilee and in Judea is far away from our time. We may weep that it is forever receding from the successive generations of men; but we must not forget that it is part of the history of the race, that it is the abiding and the supreme human memorial, and the glorious deep of the Holy Ghost goes forward with us; it is under the keel of the Church. Its currents are all toward good. Its winds are the prevailing forces in all progress; and with this element under us and with these inspirations behind us, filling the sails of faith and blowing into white heat the great furnaces of love, we have everything to hope and nothing to fear. The sequest of existence for the individual Christian and for the whole body of Christians is in a life in the life of God; in a life that cannot be plucked out of his hand, that cannot be torn from fellowship with him. The Christ of yesterday and the Christ of tomorrow are in the keeping of the Christ of today.

The Remedy for Pessimism

It is to be found in health; healthy mindedness. This is to be secured by a return to the simplicities of life. If we could be content with smaller incomes, get back to the soil and live more out of doors, we could remove many of the causes of pessimism on the physical side.

To philosophical and practical pessimism Jesus Christ is the answer. To him life was worth living, despite its sorrows and its odds. He believed in men—the worst of men. He was called the friend of publicans and sinners. There were gigantic evils in his day, incumbered by centuries of wrong done to mankind. There was but little justice and less love. He did not preach so much against the sins of men, but he went about doing good, seeing the good everywhere, discovering hope and latent energy in lost souls.

Rev. Charles L. Kloss.

* From address, May 25, Boston, anniversary of American Congregational Association.

The Spirit of British Nonconformity

As Revealed at the Annual Assembly of the Congregational Union of England and Wales

BY ALBERT DAWSON, OUR ENGLISH EDITOR

I do not suppose this union has ever met under circumstances which demanded more insight, more wisdom, more self-restraint, more fidelity to conscience, more courage, more faith in God, or more constant dependence in prayer upon divine wisdom and guidance.—Dr. R. F. Horton, Chairman.

There are usually one or two questions of outstanding interest to be considered by the delegates to the half-yearly gatherings of English and Welsh Congregationalists, and in the absence of such the meetings are in danger of becoming tame. This spring we have had two burning topics—the Education Question, and the proposed reconstitution of the union. The attendance of delegates was unusually large and much public interest was felt in the proceedings.

The chairman's address, which always occupies from an hour to an hour and a half in delivery, and is put into print beforehand, was this year generally pronounced to be one of exceptional power and timeliness. Dr. Horton's subject was the relations between Congregationalism and the Holy Catholic Church. The Catholicism in which Congregationalists and most other Free Churchmen believe was defined as the religion of the supernatural society of which Jesus Christ is the risen Head. He claimed that this society was intended by its Divine Founder to be the fountain of all progress, and that, identifying itself with the purposes of the Saviour, the Redeemed Brotherhood would initiate all social reforms, secure civic liberty, and promote political progress.

REORGANIZING CONGREGATIONALISM

The report of the committee which has been deliberating a year or two on the constitution of the Congregational Union was eagerly anticipated. With the exception of a comparatively few ultra-Independents, all Congregationalists are agreed that the denominational machinery needs overhauling and readapting to present-day conditions and needs, but upon the question as to what precisely is to be done there is great difference of opinion. Broadly speaking, there are within the denomination two schools of thought in regard to Congregational polity—one conservative, the other radical. The proposed constitution is the result of a compromise between the two. The special committee, composed of men holding the most divergent views as to the best methods of uniting the churches on behalf of their common interests, suggest the formation of a council consisting of three hundred persons, annually elected by the County Unions, who shall be members of Congregational churches with the chief officers of the union as *ex-officio* members, with fifteen co-opted members, five of whom shall be representatives of the colleges. The main business of the council would be to maintain and develop the fraternal relations of the churches; to act on resolutions passed by the assembly; to control the business departments, and administer and raise the funds of the union; and to initiate such movements as may seem necessary to promote the progress of Congregationalism. It was suggested that the council meet four times a year, but discussion showed that the general feeling was that that would be too frequent.

The assembly, constituted of delegates sent directly from the churches, would continue pretty much as now. The assembly would be the initiative, deliberative and demonstrative body; the council would be the operative, executive, administrative organ. The council, which is to be composed in the proportions of one third ministers and two-thirds laymen, would make church aid and chapel building an integral part of the work of organized

Congregationalism, and another important function would be the formation of a standing committee for the settlement and removal of ministers. The difficult problem of the relations between the council and the assembly the special committee shrank from attempting to solve.

The whole question has been remitted to the county or district unions and the churches for their consideration, and the special committee is to bring up a final report in the autumn of next year. It is a curious and somewhat pathetic fact that Dr. Parker's name or the phrase United Congregational Church was scarcely mentioned throughout the discussion.

THE NEW CHAIRMAN

This year no name stood out pre-eminently in connection with the chairmanship for 1904, and several ballots had to be taken before Rev. Albert Goodrich of Manchester was elected successor to Dr. Horton. Dr. Goodrich is an all-round capable man, a hard worker and an active leader in religious and social movements.

PASSIVE RESISTANCE

Congregationalists have been somewhat slower and more hesitant than Baptists, Methodists, and Presbyterians, in officially defining their attitude to the non-payment tactics. But Dr. Horton, in his first utterance from the chair, expressed the hope that "we shall be able to say in some future time . . . that we were among the men who did not hesitate to take quietly the spoiling of our goods for conscience' sake," and the sentiment was greeted with prolonged applause. Then followed an official resolution condemning the Education Act and Bill and expressing "entire sympathy with the numerous and honored Congregationalists whose consciences compel them to adopt the attitude of passive resistance." The resolution was carried unanimously amid great enthusiasm. But the next day the mover wrote to the *Daily Chronicle* that "entire sympathy" did not necessarily mean approval. This roused Rev. Silvester Horne, the seconder, who has taken a brilliant and effective part in the general controversy, to declare that it would be a disaster to the Congregational Union of England and Wales, if it did not approve the conscientious action of those who resolved upon passive resistance. All the same, there can be no doubt that the words "entire sympathy" represented that blessed device, compromise, and that an out and out passive resistance resolution, while it would doubtless have been carried by a majority would not have secured unanimity.

DR. PARKER'S SUCCESSOR "RECOGNIZED"

Thursday, May 21, was a great day in the history of the City Temple. Mr. Campbell was then publicly recognized as minister of the ancient church. Among those who took part in the proceedings were Lord Kinnaird, Sir Henry Campbell-Bannerman, Canon Fleming, Canon Hensley Henson, Dr. Clifford and Dr. Robertson Nicoll. The City Temple is besieged at every service by enormous crowds.

LONDON MISSIONARY SOCIETY

By a special effort the debt of £30,000 with which the London Missionary Society was burdened a year ago has been entirely cleared

off. The receipts amounted to £21,785 more than in the previous year. The expenditure was reduced from £153,750 to £147,085. The fact, however, cannot be ignored that these special appeals on behalf of the big societies have diverted funds from smaller and less known societies some of which have done excellent work, but are now in a precarious state.

Rev. Henry Blodget, D. D.

A long life of rarely useful missionary labor came to its close Saturday evening, May 23, when Dr. Blodget died at the home of his son in Bridgeport, Ct., where he has lived for the last nine years. Dr. Blodget was born in Bucksport, Me., in 1825, graduated at Yale in 1848, then at Andover, and arrived at Shanghai, China, Sept. 1, 1854. For forty years he labored as a missionary, first in Shanghai, then in Tientsin and later in Peking, which he made his residence in 1864, remaining there till his return to the United States in 1894.

Dr. Blodget was a man of strong mind, fine personal appearance and gracious spirit. With wonderful patience and faith he built up a center of native Christian influence in the capital of the vast empire, and won the respect of missionaries of all societies and the confidence of representatives of foreign governments no less than the affection of Chinese Christians.

The larger part of Dr. Blodget's life in China was devoted to literary work. He was one of five persons who translated the New Testament into the Mandarin, the spoken language of the majority of Chinese people. Nearly half the hymns used in the Chinese hymnal were translated by him. Several other important works were given to Chinese readers through his labors, among them the *Imitation of Christ*, Shaff's *Catechism* and *Henry and His Bearers*. Yet he never turned aside from preaching the gospel, while for many years he had a morning class for helpers and inquirers. His labor has been largely a seed sowing whose harvest, already noble, will be far greater in coming years.

Biographical

REV. LEONARD STICKNEY PARKER, D. D.

Dr. Parker, who was born in Dunbarton, N. H., in 1812 and died May 30, was the oldest minister in Cambridge, Mass. He was a member of the class of 1832, Dartmouth, but did not graduate. He later studied at Oberlin, and was ordained in 1838. His pastorates were at Mansfield, O., Providence, R. I., Derry, N. H., and in Haverhill, Ashburnham, Miller's and Turner's Falls and Berkeley. Coming to live in Cambridge in 1886, he soon became an assistant to Dr. McKenzie of the First Church, which office he held till he resigned last February. He celebrated, with Mrs. Parker, his golden wedding in 1895. His wife died a few weeks ago, and since that time he has been in failing health.

REV. JOHN NATHANIEL LOWELL

After a brief illness from pneumonia, Mr. Lowell died at his home in Haverhill, Mass., May 30, the very day on which he was to have delivered a memorial address at the West Parish Cemetery. Born at Newburgh, Me., Sept. 20, 1846, a graduate of Bowdoin College, after theological study at Andover and Yale he was ordained in 1877 and held pastorates in Milton, N. H., 1877-80, and at West Church, Haverhill, from 1880 till his faithful service was ended by death.

John Wesley, a World-Power

By President Charles J. Little, Evanston, Ill.

The tablet in Westminster Abbey which depicts John Wesley preaching upon his father's grave in the Epworth churchyard is more than a memorial; it is a parable in stone. The half-repudi-



John Wesley

ated priest is of the church but not in it; yet an imperishable voice within and far beyond its vicinity. It is to the credit of his superiors that no serious attempt was made to deprive him of his priesthood; but it is impossible to remove the reproach from the majority of the English clergy that they neither accepted nor encouraged his work, that they opposed it openly or smiled supinely upon its enemies.

This unique priest, without diocese or even parish, was shepherd of the largest flock within the British Empire. He had become so by attempting to revive primitive Christianity in the Church and realm of England. How sorely this was needed can be learned from Bishop Butler, who wrote the *Analogy*, he says, to reinstate the Christian religion in the respect of serious minds. The task was magnificently performed. But John Wesley's mental affinities were with English men of science rather than with English metaphysicians. He had a reverence for facts and an irrepressible bent for proving principles by experiment. This is the explanation of his whole career, of his early blunders and his later triumphs.

To prove Christianity one must be a Christian; to test one's conception of it one must apply it to the production of life; these obvious truths came to him as revelations.

The treasures of applied science have increased so rapidly that we seldom think how recent is their accumulation. So have the treasures of applied Christianity. Wesley's proposition to restore the gospel by a diligent application of his conception of it to every department of human life seemed to the men of 1740 an extravagant and mischievous "enthusiasm."

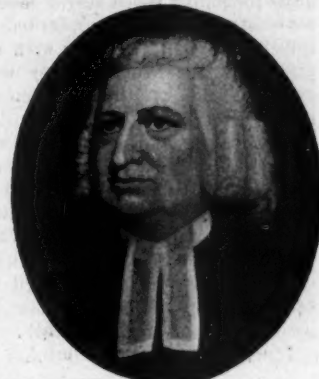
But the little one soon became a thousand; and "the enthusiasts" transformed the Church of England. Many modern churchmen are indeed but dimly conscious of the range and intensity of Wesley's influence within the church; others though,

and they among the wisest—Palmer, Stanley, Green, Overton—have acknowledged it with grateful candor. "The evangelical party," writes Sir James Stephen—the party led afterwards by Charles Simeon and William Wilberforce—"had no existence until Wesley and Whitefield began their work." "Beyond all other men," says Lecky, "it was given to John Wesley to arouse the Church of England when it was ruined by a frigid deism, which lost sight of Christ the Redeemer, to a renewed Christian life." The Oxford movement, declares William Palmer, was "the supplement of Wesley's great revival." Canon Overton, whose knowledge of Wesley and his work is both comprehensive and minute, is equally emphatic.

They are strangely ignorant of the breadth of his mind and the variety of his numerous enterprises who imagine that John Wesley was absorbed wholly in the religious aspect of society. He is indeed a bold preacher who follows him even now in his efforts to Christianize every form of human activity. The revival was not only what Frederick Maurice termed it, "a religious revolution;" but, to quote the words of John Richard Green, it "changed in a few years the whole temper of English society; it purified our literature and our manners. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade and gave the first impulse to popular education."

Nevertheless, John Wesley preached in the churchyard rather than in the church. It is the founder of Methodism, not the transformer of the Church of England, that fills the imagination. Strangely enough he originated nothing. The idea of the Methodist societies and bands he took from the Moravians; his classes

were suggested to him as a debt-raising device; Whitefield led him to outdoor preaching; Maxfield began lay preaching; not even the Holy Club started with him, and the itinerancy was as old as



Charles Wesley

Wyclif and older. John Wesley's organizing genius was adoptive and adaptive, rather than inventive; his inclination was against innovation; yet so eager was he for results that wherever these appeared, his prejudices crumbled. Directly his reason ruled, he developed with amazing rapidity the possibilities of each new scheme.

It was Wesley's mother who persuaded him to listen to lay preaching before coming to a decision. Upon that decision depended great issues. For it is impossible to consider the Protestant world of today without considering John Wesley's lay helpers. They were a mighty company in spite of manifold defects and defections. Witness their deeds, their converts and their descendants, among whom are some of the ablest and best of modern Englishmen and Americans. They were, to be sure, illiterate, as Mr. Moody, for instance, was illiterate. But Wesley himself became their teacher and it was no idle boast that they were better prepared for their work than the average clergyman. Their great captain's religious fervor never dulled his intellect or injured his fine ethical temper. To him Methodism was an organized conscience, rather than an organized rapture. He taught his people as well as his preachers. His helpers distributed his numerous publications. These covered a wide range of topics and were as cheap as they were good. "I wish the people of England to know their history," said John Richard Green to his publishers, when they were fixing the price of his splendid book; it was a noble echo of John Wesley's preface to his *History of England*; they sought, both of them, better rewards than revenue. Yet Wesley desired far more than a clever people. He wished to bring science and literature into the service of love. Knowledge was to him practically what it was to Bacon theoretically—a means for the betterment of man's estate. But the ethical and the spiritual were supreme. Hence



The mother of the Wesleys

he administered discipline with unflinching courage; his frank severity of speech seems even harsh, if one forgets the kindly humor and the unflinching affection which tempered every rebuke.

Macaulay and Buckle and Leslie Stephen have lauded Wesley's genius for organization and administration. Stephen alone of these has fully appreciated the personal force of the man whose conversation delighted Samuel Johnson, whose quiet preaching felled strong men, whose authority was at once unlimited and unselfish and whose dealings with his societies were as severe as they were successful. This required far more than executive ability. It required that indescribable personal supremacy which is exercised for weal or woe by characters so unlike as Paul and Cæsar and Wesley and Napoleon; which in Napoleon men called dæmonic but which in Wesley we may rightly call divine. For no subsequent revelations have stained for posterity the pure radiance in which his companions renewed their strength.

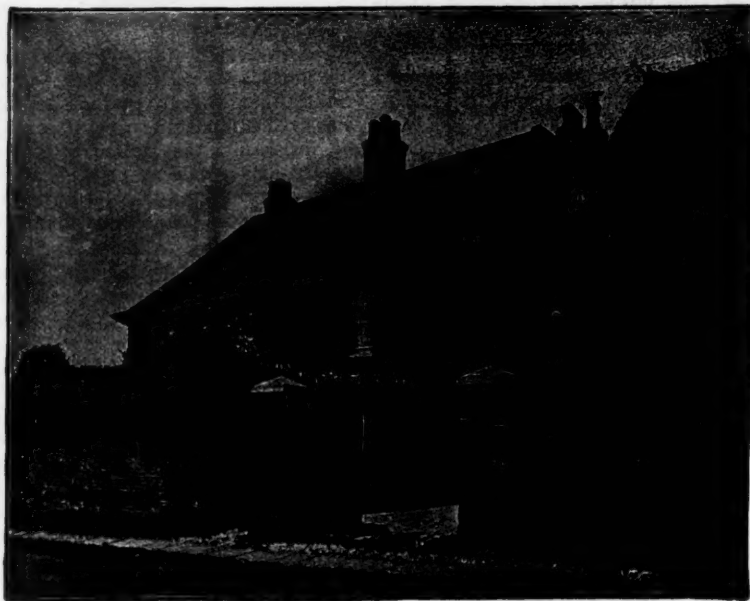
True, this personal dominion had its

morality. He insisted upon a perfect Christianity, upon perfection in love. There is at once ignorance and arrogance in the claim of newness for ideas about present salvation and the kingdom of God here upon earth which were to John Wesley the commonplaces of essential Christianity. Evangelism meant to him seeking and saving the lost; but his societies were schools for perfecting the saved. This distinguished his work from that of Whitefield; and it was this that made so many cottages in England and log cabins in America luminous with intelligence and beautiful with prayer.

Wesley's training restored to the English pulpit the simplicity and tenderness of Latimer and Bunyan, and it gave to the frontiers of America preachers of whom the country was not worthy. Some of the latter had been his helpers and knew him personally; all respected and most of them revered him. The directness, the originality, the simplicity of this homespun preaching was after his own heart, and it has determined, to no small extent, the character of the American

instead of ethical platitudes and doctrinal opinions, he offered life to the dead and joy to the unhappy. He urged not a maximum but a *minimum credendum* and yet he sought for the maximum of spiritual power. This he obtained rather by the diligent proclamation and application of a few cardinal truths than by the exposition of a perfectly articulated theological system. Herein he disclosed his affinity with minds like Newton; he made the doctrines of spiritual energy as brief, as simple, as productive, as Sir Isaac's principles of motion. And the "enthusiasm" that alarmed and exasperated his contemporaries is the heart of modern religion. From earnest souls of every type comes the cry, "If God has ever revealed himself to mortal men, surely he is willing to do so now!" And the inward witness that Wesley was driven to proclaim under the open sky is the boon of a great multitude who are "practicing the presence of God."

Organized Methodism is imposing in numbers, in wealth, in machinery. It has developed differently in England and in America, but wherever it is powerful it displays its characteristic genius; insistence upon immediate decision for Christ and upon the truths of the gospel which are verifiable in human experience and productive of divine life in men and in communities. Whatever Wesley might disapprove, he would delight to find among his descendants thousands who are answering Gibbon's malignant indictment of Christianity, as he did, by invoking and employing for the transformation of society the energy that the historian arraigned as the destroyer of the ancient civilization. And this is the mission of Methodism. The character of the age requires that it be conceived grandly and prosecuted divinely. Methodists will forfeit the name they have made splendid, if they cannot devise methods equal to the emergencies and opportunities of their development and environment. But to sacrifice blood to bulk, central energy to peripheral display, are the temptations that beset such colossal organizations. From these the renewed study of John Wesley, of his ideals and his methods, may help to deliver us.



Epworth Rectory—birthplace of John Wesley

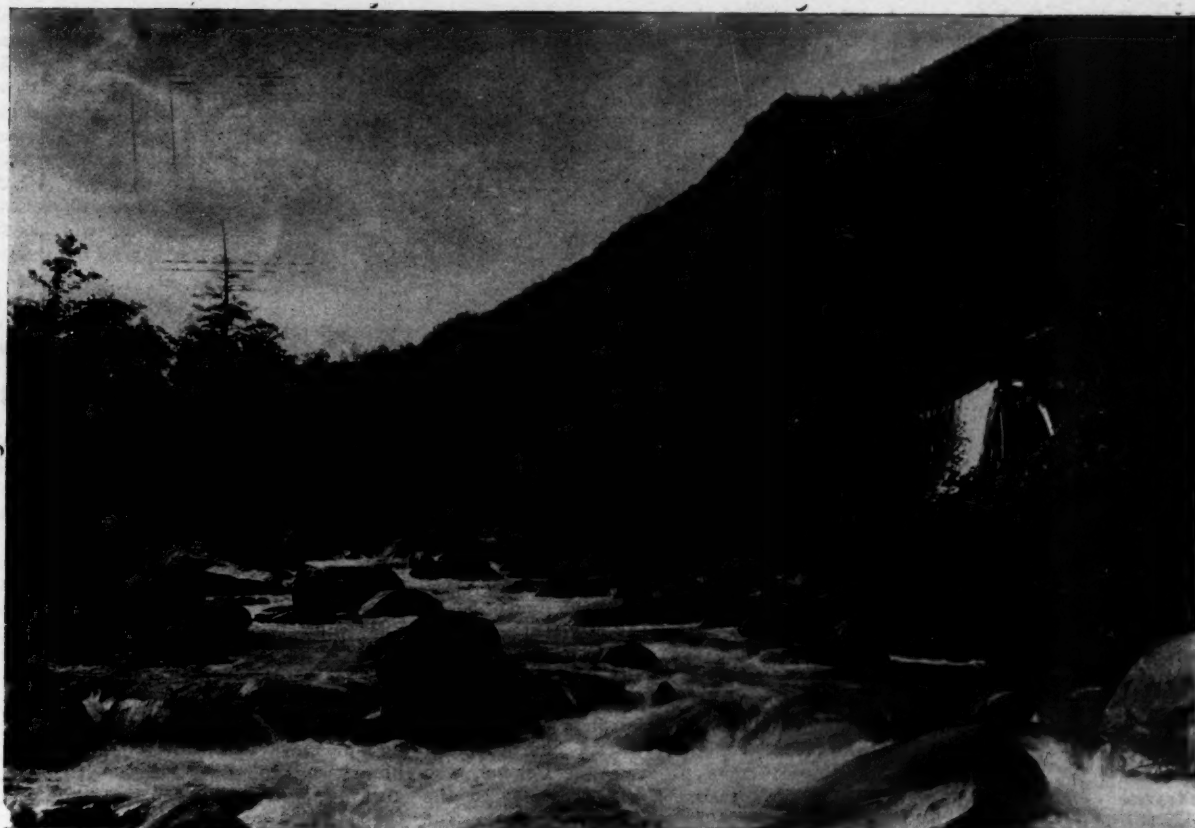
limits; and these were reached when the societies in America and in England clamored for independence. For though they accepted his commands and his theology, they refused to be merged and submerged in the establishment from which their ruler would not separate. It is a mark of Wesley's greatness that he sacrificed his wishes to his work; that he sanctioned and furthered the independence that he could not prevent. In this he takes rank with the greatest of statesmen to whom the salvation of the people is always the supreme law, and this inconsistency has continued him for all time as the informing spirit of Methodism, whose indirect influence is as notable as its organized activity. And this is an inestimable boon. For just as the American people can always return to Washington for inspiration to nobler progress, so can the Methodists of England and America return to Wesley and find him grappling with every difficulty that they are now confronting. He never reduced Christianity to a frame of mind or a scheme of doctrine, or a string of precepts, or even to a spotless negative

pulpit. It appealed boldly to the sense of responsibility, to the awakened conscience, to that human love which wherever it exists responds promptly to the declaration of the love of God in Jesus Christ; it appealed just as boldly to the consciousness of immortality. And great were its triumphs.

The passing of Calvinism in its more repugnant forms was accomplished, to be sure, by the union of influences, of which the preaching of Wesley and his Arminians was only one. So, too, the exalting of the living Christ to the throne of modern religious society. But, as Hegel remarks, the great man is he who best embodies the constructive spirit of his age, who best accords in his activities with the forces that are shaping the new epoch. And this is Wesley's glory. He purified and simplified existing theology; he made it reconcilable with the only conception of God tenable in an enlightened and sympathetic age. He came not with subtleties of exegesis but with the plain sense of the New Testament; not with paradoxes of metaphysics but with appeals to the eternal love of God; and

Qualified Confession

At one of them he attended a prayer meeting, and among those who gave in their experiences was a new convert who owed a bill much over due at Salt's store. This convert began to tell of his deep contrition, and then went on, "Brothers and sisters, I'm a poor struggling mortal, loaded down with debt," and from Mr. Salt's corner came a deep "Amen." The convert paused, but gathered strength and continued, "Debts which ought to be paid," and from Mr. Salt's corner came another, a more fervent "Amen." But the convert was not to be dismayed. "I sometimes feel that I'm the worst sinner in all the world." And then several others joined Mr. Salt, and there were "Amens" from different parts of the room. "The worst sinner in the world," he repeated in louder tones, "except them hypocrites that's shoutin' 'Amens' at me in this here very room, especially that sepulcher in the corner." Well, Mr. Salt never went back to that church; and perhaps that's why you now have him in your flock, Mr. Weir.—From Meekins's *Adam Rush* (Lippincott).



The Rocky Road

Hickory Nut Gap

By Rev. A. E. Dunning

Around this lovely valley rise
The purple hills of paradise.

Nature guards her choicest treasures against too reckless intrusion of crowds, and when they invent means to invade her sanctuaries they find indeed the temple but the spirit that inhabited it has vanished. The railways have penetrated "the land of the sky," as the region of the Blue Ridge Mountains in western North Carolina is called, and some of their most beautiful haunts have been transformed into winter and summer resorts. Log cabins have given way to spacious hotels, quiet dells have been transformed into streets lined by tobacco shops, and stores whose windows display cheap jewelry and souvenir spoons. Mountain roads are macadamized, trolley cars climb the hills, and the coughing of consumptives seeking lost health is heard oftener than the singing of birds. Nature's empty temple mocks the throngs that hunt after her for curiosity rather than to worship at her shrine.

But a ride of twenty-five miles from Asheville, or of sixteen miles from the railway station at Hendersonville, will carry the traveler again into nature's presence. In the springtime he will have to probe the depths of muddy roads, to bump over miscellaneous collections of stones, and to ford streams where at some seasons the horses must swim. One river has to be forded nine times within half as many miles, and the traveler is fortunate if no axle breaks or harness strap gives way as he is jerked from rut to rock through the unseen depths.

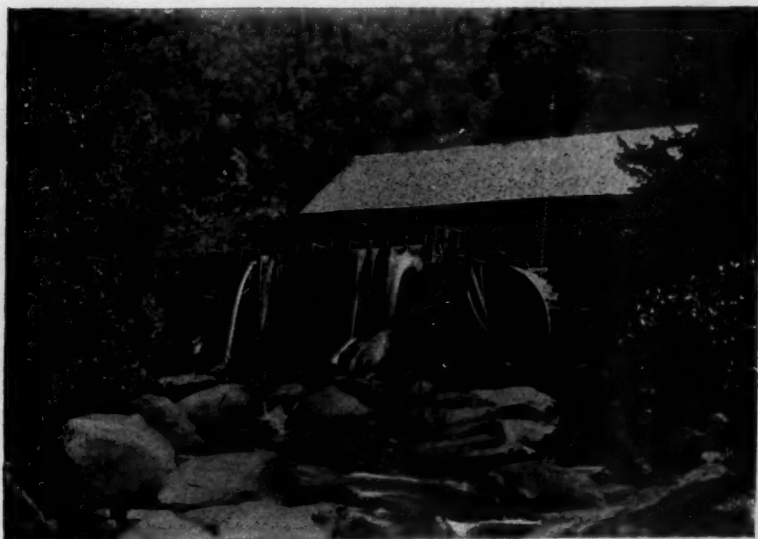
If, however, he is a cool-headed traveler he will be thinking little of the roughness

of the road and much of the hills white with the splendor of blooming dogwood, azalea, rhododendron and bellwood. He will be listening to the music of foaming waterfalls, some rushing in full volume over the rocks and others gayly tossing their spray over precipices far above him. He will be watching the shimmering delicate green of April buds unfolding like a vast garment to clothe the waking hills as they seem to rise to begin the expansion of a new year.

Hickory Nut Gap is a cañon in the Blue Ridge Mountains not yet widely known, but those who have visited it regard its scenery as unsurpassed in the

whole Appalachian range, while those who live in and around it, some of whom have never traveled a day's journey away from it, are certain that its wonders are unsurpassed anywhere. Approaching the Gap from the east, in order appear White Oak, Sugar Loaf and Chimney Rock Mountains on the left, while Round Top, Old Bald and Buffalo Mountains rise up on the right. From certain points of vantage a dozen mountains may be seen at once, any one of them higher than Mount Washington.

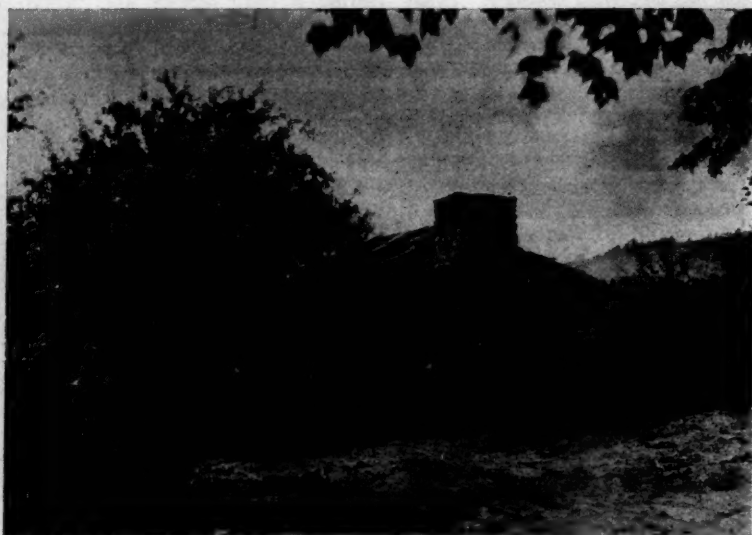
Quaint and curious formations abound, and have gathered to themselves the legends which lend charm to such remote



A Mountain Mill

regions. Chimney Rock is a round cliff, perched on the mountain side, rising 225 feet from its base. By a well-marked path and a series of rude ladders made by the mountaineers one may climb to its summit. Next comes in sight the Phantom Arch, a natural bridge above three arches, through which by a curious optical illusion one sees in the far distance the spires and towers of cities with their cathedrals, palaces and factories. Over this bridge leaps the Hickory Nut Falls, the third highest in the United States, with a sheer fall of 600 feet. In every direction waterfalls abound, among them the Rock Cliff Falls 350 feet and the Silver Falls 150 feet high. One stream is called the thousand cascades, a stretch of falling water extending back for some miles into the hills, here pouring over a precipice, there spreading over the rocks like lace work and again hiding itself under banks white with dogwood and red with columbine, betraying its presence only by its singing as it hurries down the Alpine ravines. Here and there a mill on the streams turns out lumber and shingles enough for building purposes or grinds flour for corn pone and soda biscuits.

It would require several weeks to visit all the places of interest within and around the Gap. A half dozen inns afford the traveler entertainment of a primitive sort. The most noted of these is the Esmeralda, named, we suppose, from Mrs. Frances Hodgson Burnett's story, which was written in this valley. Its owner, Col. Thomas Turner, possesses several hundred acres, the choicest for scenery in the Gap, and practically valuable also for their excellent timber. An



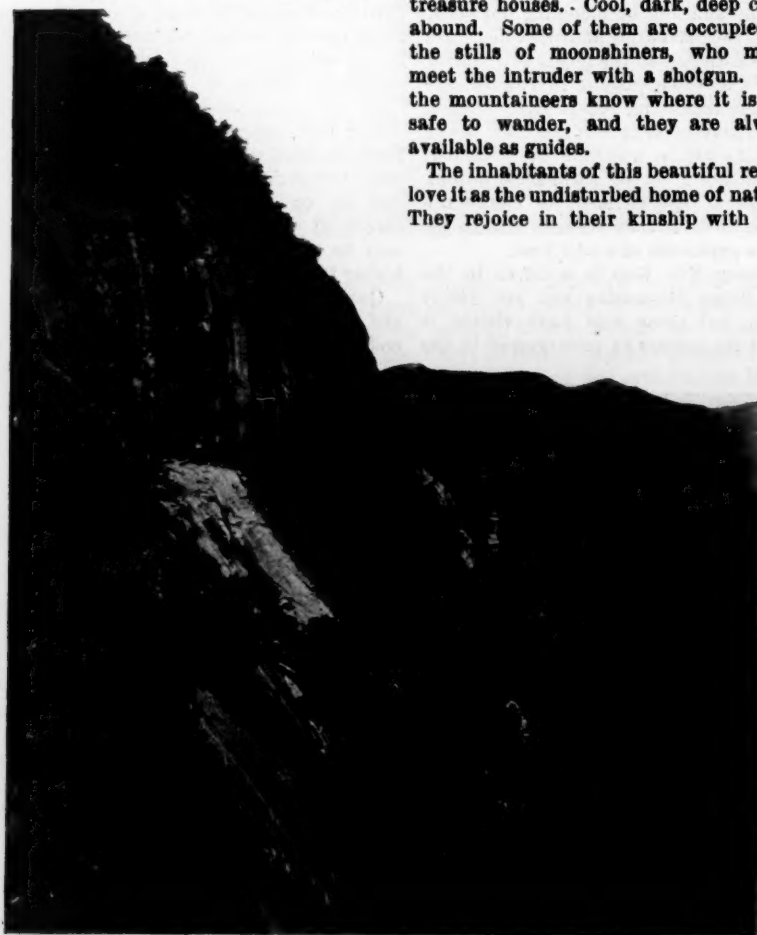
Dodson's Cabin

officer of the Civil War, a man of experience in the outside world, fond of books and an ardent lover of nature, he welcomes heartily visitors who appreciate the beauties of the Gap and devotes much of his time to showing them to his guests. The hunter finds game such as partridges and squirrels, but not much encouragement from the Colonel, who enjoys seeing living creatures in the woods more than dead ones. The streams afford good fishing. The whole region is a botanist's paradise. Galaxia, trilliums, rare ferns and many varieties of choice plants and flowers abound everywhere. The geologist with his hammer knocking at doors never before opened will find entrance into wonderful treasure houses. Cool, dark, deep caves abound. Some of them are occupied by the stills of moonshiners, who might meet the intruder with a shotgun. But the mountaineers know where it is unsafe to wander, and they are always available as guides.

The inhabitants of this beautiful region love it as the undisturbed home of nature. They rejoice in their kinship with her,

and resent the intrusion of the art that displaces while it seeks to imitate her. They value their cabins more than palaces, and would rather dwell at ease surrounded by the beauties she provides than to toil in the midst of luxuries which money can buy. What are paintings of crags and waterfalls hung on library walls compared with the originals always in view? The sun lies warm on the slopes of the Gap facing southward. Fig trees flourish before the door of the inn and in April are already loaded with green fruit. "If you would plant that hillside with grapevines," said a visitor to a native, "and cultivate them for five years, you would have income enough from your vineyard so that you could sit around the rest of your life and do nothing." "Yis, I s'pose I could," replied the reposeful owner of the land, slowly taking his pipe from his mouth. "But what'd I want to work hard for five years so't I could set round and do nothin'? Ain't that what I'm allus doin' now?" The mountaineer who can see three days' rations ahead of him regards his future as provided for. The oldest inhabitant of this region has seen 108 years pass by him, and this year seems to him little changed from that of a century ago.

Religion in the Gap is as primitive as nature and perhaps as genuine. At the head of the valley stands a pretty church at Bat Cave, and some preacher usually has it in his circuit. The Broad River affords abundant opportunity for baptism, and immersion is a rite which witnesses to the believer's faith, while it is vastly entertaining to the spectator. Negroes are not numerous in this section, yet these scattered sheep have an abundance of traveling shepherds of their own color. Last Easter Sunday notice was sent to the inn that three colored preachers would be on hand to conduct a service in the evening. A heavy thunder shower began before dark and rain continued to fall till the next morning. The preachers did not appear that night, but next morning a grayish woolly head was seen above the steps of the inn. It belonged to one of the preachers who had picked his way from some cabin through the rain and mud, and was sitting patiently on the piazza, his inverted hat beside him. To the morning greeting he replied politely, and pointing to the hat remarked that he and his brethren could not meet



Esmeralda Estate from the Cliffs

their appointment the night before on account of the rain, but that he had come up to take the collection. When asked if he couldn't give the substance of his sermon, he said he had only one message and one text, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." The collection was then taken.

The social life in the valley is agreeable, if those who would share in it can appreciate simple kindness and accept the facts of life as they are. Families are to be found in the Gap who have lived in the great cities, who have sought the tonic air of these hills for health's sake and the quiet of the valley to restore tired nerves. There is also a natural courtesy in those who have always lived apart from the busy world, who yet have a fellowship with really human men and women. One of the chief social occasions is a "fuss" when the neighbors gather in some one of the few homes or inns that have a room large enough to accommodate them, and play games and sing songs. The New Englander recognizes under other names the country games he knew in his childhood. Gray-haired men and women mingle with boys and girls in the mazes of the Virginia Reel, called a game, as dancing is not approved. There are marches and promenades inspired by the stirring strains of the violin. Songs are sung, and some good voices are heard. The mountaineers seem to prefer music in the minor key. The refrain of one piece that they called "a comic song" lingers persistently in our memory. It was called The Cowboy's Lament, and the chorus ran thus:

Then beat the drum lowly and play the fife slowly,
And sound the dead march as they roll me along.
Then take me to the churchyard and place the sod
o'er me,
For I'm a poor cowboy and I know I've done wrong.

As the summer advances the influx of visitors increases, till by August probably all the houses will be full that have accommodations for guests and the most of these will come from the Southern states. But the time to see the Gap at its

best is when the forests on the mountains are yet gaunt and bare, while the trees in the narrow valley are opening their buds to the most delicate shades of shimmering green, while the streams are full and the waterfalls flushed with foamy waters, and while the hillsides are whitening with the gorgeous profusion of dogwood, azaleas and other spring flowers.

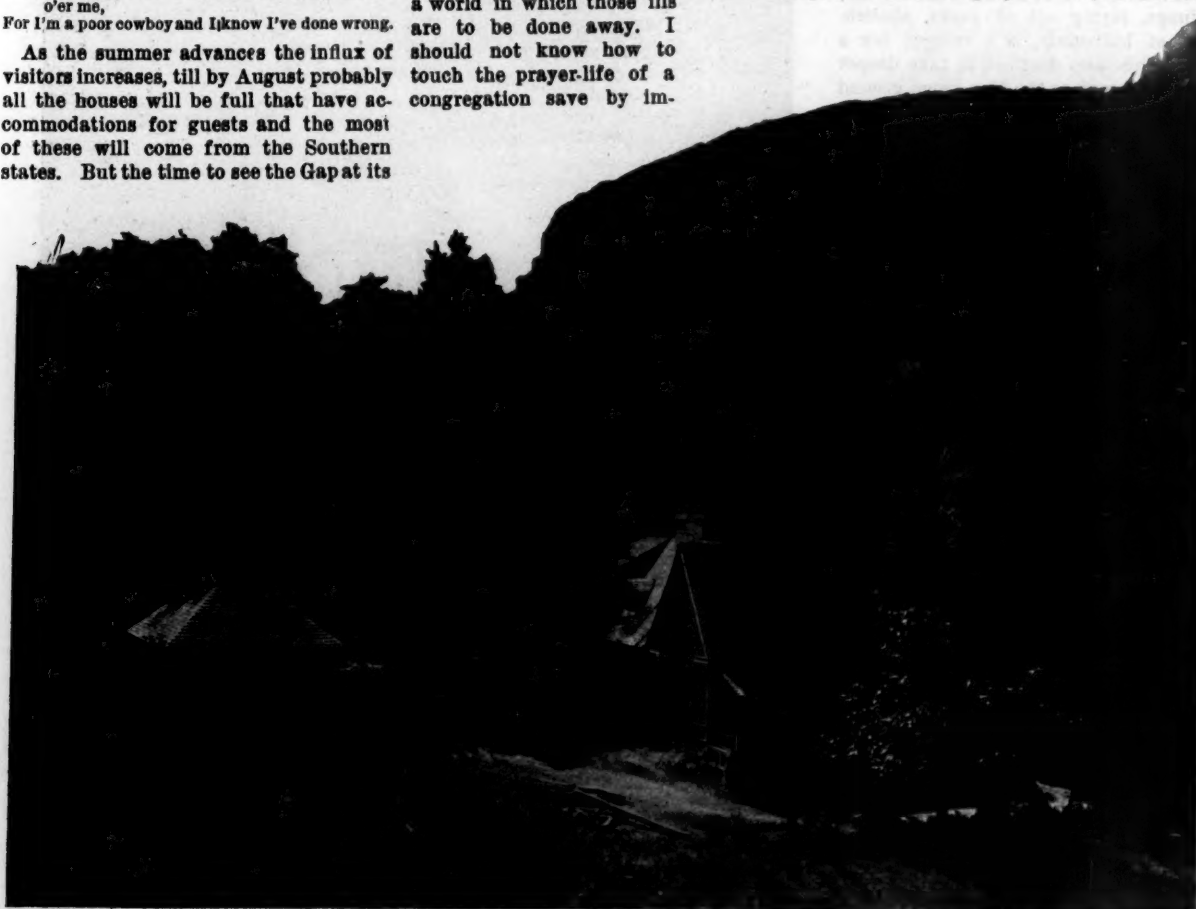
The Promise of a Better Day

Already there are abundant signs that, without the least disparagement of charitable or philanthropic work, there is a recurrence to that sense which was so strong in our fathers that the real problem of life after all is that of the inward man, of the attitude of mind, of the state of the soul. And that inward life, which is in the least like Christ's and can do something of the work of Christ in the world, was never gained or kept without that practice of prayer which is submission to God, communion with God, co-operation with God. It is this inward life, fostered by the spirit of prayer, which makes a man victorious over the ills which beset him and in his own measure the creator of a world in which those ills are to be done away. I should not know how to touch the prayer-life of a congregation save by im-



A Southern Laundry

pressing them with the fact that prayer is indeed no substitute for our work; but it is the atmosphere of all our work, and then by making every hour of work for missions begin and end with prayer.—Prof. E. C. Moore.



Emerald Inn, Hickory Nut Gap, N. C.

The Encouragement of Beauty in Town and Country

By Katherine Louise Smith

Town and village associations are bound to increase rapidly as their results are known. It is in the extreme East and West that the idea most flourishes, the Atlantic coast from Bar Harbor south and the Pacific coast numbering hundreds of these bodies for civic improvement, while in the Middle States we find a few scattered organizations.

common to straggling, unkept villages. Muddy streets, broken down fences and sidewalks, weeds and other abominations flourished and only the chance remark of a summer visitor awoke its inhabitants to its unsightliness. Since then in the forty-eight years of this association's existence they have held to the one purpose of making the town beautiful and

societies is that of Bar Harbor, Me. With the co-operation of land owners who have borne the greater part of the expense this society has opened through the woods a road and bicycle path to various points of interest, skirting the base of Newport Mountain, while footpaths give access to picturesque localities. The whole ocean drive has been cleaned of dead wood and brush, and drinking fountains for dogs and horses have been erected at convenient places. This association may be considered one of the best of its kind in accomplishing work to preserve the natural beauties of the place.

Honesdale, Pa., boasts of an association composed entirely of women and the amount of work these enthusiasts have accomplished is marvelous. No more unpromising field could be found. There were vacant lots filled with rubbish and broken sidewalks, while a frog pond decorated the middle of the town. Now there is a shady path by the side of a river, fountains, a triangular park in place of the frog pond and cans painted dark green and lettered placed along the streets at intervals for the reception of rubbish and paper. Even the school children are banded together to beautify the town. Crusades of a similar nature are being pushed with vigor in Philadelphia and Chicago.

This wave of civic enthusiasm is reaching corporations as well as towns. The work done by a manufacturing firm in



A Dayton, O., back yard

The sanitary value of trees, good roads, drainage, laying out of parks, abolishment of billboards, is a subject for a civic enthusiasm destined to take deeper and deeper root as the idea gains ground that villages and towns ought not only to be tastefully planned from the beginning, but that the subsequent comfort of the inhabitants should be considered. The modern village usually provides a common recreation ground and spaces dotted with trees upon which dwellings may face. But the vital problem of Improvement Associations is to deal with such villages and towns as were built without system and are inhabited by conservative people.

No task is too great for Improvement Associations to undertake, from the digging of a sewer to a flower bed. Tradesmen are taught that sidewalks are not the place to store empty boxes, and not to expose food stuff to the contagion of dirty streets. Much energy and liberality is necessary to make all the innovations proposed by these civic bodies lasting, but there is not a town or village in the land but can mend its walks, make premises tidy, keep down weeds and plant trees and flowers.

Though the women of Guilford, Ct., raked the village green monthly fully a hundred years ago and New Haven in the opening years of the nineteenth century boasted an association to foster its justly famed beauty, Stockbridge, Mass., can claim the honor of being the first place to harbor an incorporated improvement society. When this association was formed the place had all the evils



A spring with vine decoration

healthful. After the first year trees were planted, streets were drained, people took down their fences and municipal pride once aroused the people paid for one-half the cost of erecting a pretty railroad station and beautifying its grounds. Every available means have been taken to preserve the natural beauties of the place and today the Laurel Hill Association of Stockbridge is not only pointed out as the pioneer of this movement but as a model of its kind.

One of the most perfectly organized

Dayton, O., in transforming the ugly Slidertown into beautiful South Park is a well-known story. All the rubbish was cleaned away and landscape gardeners were employed to lay out the factory yards and the grounds around cottages owned by working men. Today even a child in South Park can tell you to "preserve open lawn centers, use curved instead of straight lines and to plant in masses." Street vies with street, square with square as to which shall claim the honor of being the most beautiful. A



Teaching children to care for flowers

novel feature of the work instituted by this corporation is the boys' vegetable garden. Realizing the need of giving some occupation to the boys of the neighborhood two acres of ground were prepared. A practical gardener was secured and prizes were offered to the boy who raised the best vegetables for the year. Other manufacturing concerns have followed this company's lead. The town of Wilmerding, near Pittsburg, is the result of a noted company's interest in its employees and the picturesque homes and grounds of the workmen form a striking contrast to the dirt and grime that usually prevail in such places.

Not all streets perhaps can be remodeled into private parks as in Rochester, N. Y., which excels in the beauty of its streets and the grass plots which run in the center of the driveways and are beautified with trees, flower beds and fountains, but good taste can be displayed in planting trees, shrubs and flowers with an eye to color. Poor people can have as beautiful flowers as the rich and all can enjoy trees if a little judgment is used in planting. Perhaps nothing makes our environment more beautiful and has greater effect on the taste of a whole community than trees and good roads. Some railroads are not only beautifying their station grounds and taking down ugly board fences, but also are planting trees along their tracks, utilizing in many cases the ever-delightful fruit tree which is gradually coming to the front as a model shade tree.

While for excellence of road construction we must in a measure rely on the quickening business sense of a community, for beauty we can rely on improvement associations and the number of cities and towns which find them profitable increases. Each community knows its own needs but it does not dream of its possibilities or attractions until it has cultivated a proper regard for sanitation and beauty. One revolutionized doorway is an object lesson to a whole community and streets free from weeds, walks mended, rubbish receptacles provided and ugly show boards torn down—all these create a moral atmosphere that engenders habits of neatness and local pride and leads to patriotism.

The Tourist's Sabbath

Many Americans are preparing to spend the coming season in Europe, where American character will be judged by their conduct in the estimate of people of other nations. Many of these prospective tourists are Christians, and believe that the highest manhood of the country they are proud to represent is the fruit of loyalty to our Lord Jesus Christ. They know that our Christian civilization could not have been what it now is but for the Christian Sabbath in which the truth Christ taught has been learned that it might be obeyed. Many such persons who go abroad, especially for the first time, having only a few

weeks at their disposal, feel that they must spend the Lord's Day as well as other days in sight-seeing, and suffer in consequence in health, temper, conscience, character and the influence they exert on others. Bishop J. H. Vincent, who lives now in Zurich, Switzerland, sends to his friends a message on this subject, with frankness and kindness, a part of which we are glad to pass along to others. He says:

Remember that it is not a small matter to abuse and benumb your own conscience; to set an example to others of laxity and weakness; to beguile your companions and neighbors into a violation of their higher standards; to lead your children into ways you really do not wish them habitually to follow, and to drop from your honorable place as a representative of Christian obligation and become a worldly sight-seer on God's holy day.

Remember that you are not unobserved and unknown. You gain nothing by the compromise you make. You lose much. You lose your own self-respect. You lose (although they say nothing to you) the respect of your companions, or those to whom you report your doings on this day. You harm others while you yourself lose. They are hurt by the smooth sophistries by which you attempt to justify yourself. The memory of it all hurts you and others. Unless you succeed in hardening them the recollection of what you did in their presence becomes to them a stone of stumbling. You hurt the conscientious and consistent Protestant residents of the city; and you certainly would not like to have them follow your example. Moreover you wound most seriously and inexcusably the reputation and the good influence of our Sabbath honoring Protestantism.

When a man is getting ready to yield to a temptation, he usually begins by calling it a problem.—*Exchange.*

The Martyrs' Hymn

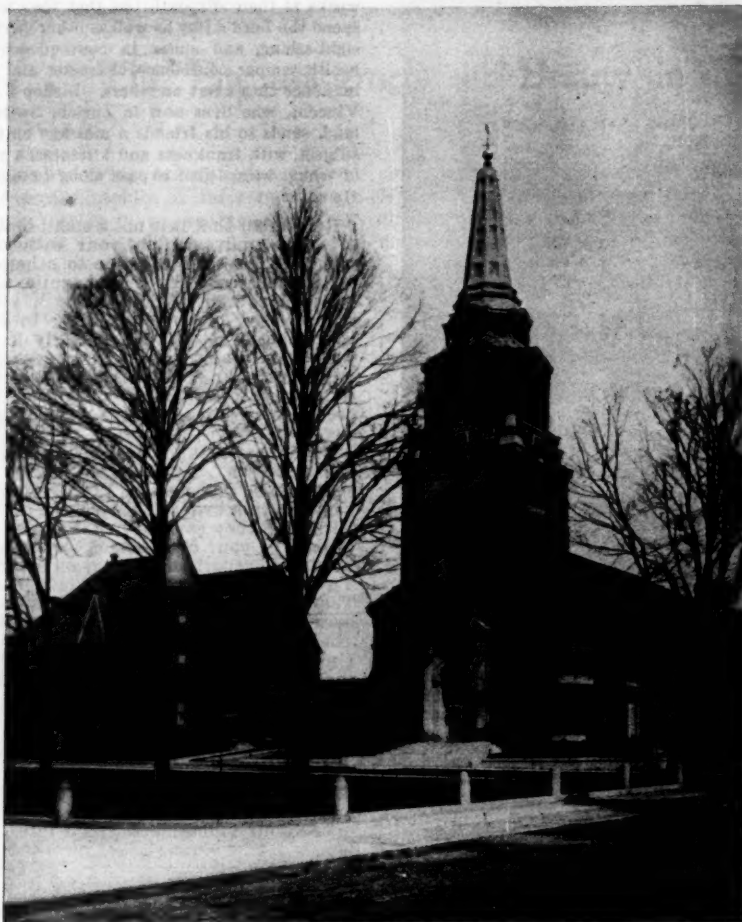
Flung to the heedless winds,
Or on the waters cast,
The martyrs' ashes, watched,
Shall gathered be at last;
And from that scattered dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Father hath received
Their latest living breath;
And vain in Satan's boast
Of victory in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wakening land
The one availing Name.

—Martin Luther, translated by Fox.



The Martyrs' Memorial at Oberlin, dedicated May 14. It commemorates the men, women and children connected with the American Board's missions in China, who were killed by the Boxers in 1900



Church and Parish House at Naugatuck, Ct.

Dedication at Naugatuck, Ct.

After two years of waiting, during one of which services have been held in the parish house, the Naugatuck church entered its stately new edifice, May 20, with impressive ceremonies. Four clergymen—Drs. W. L. Phillips and E. S. Lines of New Haven, Joseph Anderson of Waterbury and S. E. Herriek of Boston—assisted the pastor, Rev. Sherrod Soule, in the service, Dr. Herriek preaching the sermon. All these were gowned, the choir was vested and the organist was robed in the garb of the American Guild of Organists. Pastor and people joined in a responsive dedicatory service of unusual beauty.

The church has had three previous buildings, the first erected in 1782. The third, which was used nearly fifty years, was distin-

guished for its lofty and graceful spire. The present structure is Georgian in style, with a tower rising 144 feet above grade level, and surmounted by a single stone weighing two tons. The auditorium seats 500. The building was dedicated free of debt.

The exercises included a fraternal service, when neighboring clergy of all denominations, including Catholic, brought congratulations.

Two days later, a fine new Hutchings-Votey organ of 2,700 pipes was dedicated with an organ recital by Mr. Harry Ludlow Cooke, including Sullivan's *Festival Te Deum*. On the following Sunday the church spiritual was strengthened by the accession of forty-two members, thirty-one on confession.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

June 7, Sunday. *Entering Violently*.—Luke 16: 14-17.

These sayings connect two parables of opportunity in the use of money. It was just the classes whom the money-loving Pharisees despised who were pressing violently into the kingdom. The only people who satisfied Jesus were these despised publicans and sinners who were in such violent earnest. The saying about adultery is put here because the Pharisees held the loosest opinions about divorce. One of their teachers said that a man might put away his wife if she put too much salt in his soup.

June 8. *Dives and Lazarus*.—Luke 16: 19-31.

This was just an ordinary rich man, not cruel or thoughtless above the average but using money in pure selfishness. He enjoyed life, while the beggar scrambled with the

dogs for chance fragments of his feasts. Each died—how hardened we are to that inevitable ending—and one of the reversals of human judgment of which Christ warns us took place immediately. The opinions of good society count for nothing in the place of the dead. The rich man would not help the beggar—now he who had been a beggar could not help him who had been rich. The good we are to do with money we must do now. Abraham shows that present means of grace are to be tests of judgment. The scenery of the story is poetical, based upon popular beliefs, it must not be made a basis for physical theories of the place of the dead.

June 9. *Unprofitable Servants*.—Luke 17: 5-10.

Such a call to perpetual forgiveness amazed the disciples and they cried for larger faith. Christ's answer is that faith must grow by use and need not be afraid of seeming impossibilities. But no true disciple will attempt to use faith wantonly or out of its proper sphere of work. That would be yielding to

the temptation Christ resisted in the wilderness. Our best is due to God. No man fills up the measure of opportunity. Eternal life is not wages, but gift.

June 10. *A Stranger's Gratitude*.—Luke 17: 11-19.

In their going they were healed. How many of us expect evidences of healing before we begin to obey. Faith is something to be acted upon without delay.

June 11. *God's Kingdom Here*.—Luke 17: 20-25.

The coming of God's kingdom is not dependent upon any outward circumstance whatever. It blows no trumpet, never advertises, constantly escapes careless or curious eyes. It comes when God comes to the heart and makes it his abode [John 14: 23]. It is the greatest fact of human life, powerful in its influence (leaven, salt); visible in its effects; but only known in personal experience.

June 12. *Days of the Son of Man*.—Luke 17: 26-37.

However interpreted, Christ's second coming is an interruption in what the world calls an ordinary day. Its forerunners escape recognition. All goes on as usual, there is no thought of the impending doom. It is distinctly put after the final rejection of Jesus by his own generation. The day is the Jewish day, beginning at sunset—which puts the first picture in its true perspective. Two lie down to sleep together—the one shall be taken and the other left.

June 13. *The Sign of Noah*.—Gen. 6: 11-22; 7: 1-11.

This was the classic instance in the Hebrew Scriptures of a people careless and at ease in wickedness; despising warnings; of the sudden separation of the obedient and the sudden overthrow of the rest. Note that separation and judgment are always in Christ's mind as features of the end to which all things are moving.

As Others See Us

Historically there is little in common between Congregationalists and Methodist Protestants, but in the animating impulse of these two bodies there is a wonderful similarity. Both have their origin in devotion to the principle of spiritual freedom. The same influence that brought the Pilgrim Fathers to Plymouth Rock, animated the men who founded the Methodist Protestant Church. Both contended that it was the right and the duty of the soul to preserve the integrity of its spiritual life. Both organizations make ecclesiastical democracy their foundation stone. While the two bodies thus fundamentally resemble each other, there are minor differences.

Next to its devotion to freedom, the trait which distinguishes Congregationalism is what might be called its sanity—poise of judgment. Steadiness of judgment and clearness of insight are the logical outgrowths of the sense of personal responsibility that results from spiritual freedom. There is nothing which sobers judgment and clarifies the mind like the sense of responsibility. This fact accounts for the great influence which the moral life of Congregationalism in New England has exerted upon the life of the nation.

As poise of judgment is the distinguishing feature of Congregationalism, so enthusiasm is a heritage that Methodist Protestants bring from their Methodist origin. What is more needed in the religious world today than an alliance of sanity and enthusiasm—of knowledge and zeal?—From a sermon, Dr. D. S. Stephens, Chancellor of Kansas City University.

Be not afraid of life. Believe that life is worth living, and your belief will help create the fact.—William James.

For the Children

Some Sad Persons

Mr. Crump, Mr. Crump,
He went out to the pump,
To draw some molasses for tea;
When out flew a flapjack,
And hit him a slapjack,
And who so astonished as he!

Mr. Crimp, Mr. Crimp,
Was so slender and jimp,
He was taken one night for a poker
By his aunt in her sleep;
But she wildly did weep
When his yells of remonstrance awoke her.

Mr. Cramp, Mr. Cramp,
He sat out in the damp,
To practice the Moonlight Sonata;
But a cat came along,
And joined in with her song,
So he changed to the Crazy Cantata.

—From *The Hurdy-Gurdy*, by Laura E. Richards.

A Country Birthday

BY ABBIE FARWELL BROWN

When Charlie was seven years old he had a little birthday party, which was great fun. When he was eight years old he had a bigger one, which was even more fun. His ninth birthday party was larger and still jollier. So Charlie was looking forward to his tenth birthday, hoping for the best time of all.

But just two months before the June of his tenth birthday Charlie's papa and mamma moved with him into the country to live, in a tiny house, on a tiny farm, with the nearest neighbor half a mile away. And all the little girls and boys who used to play with Charlie and help to make jolly his birthday parties were left far behind.

Charlie was delighted with his new home. He loved the barn and the meadow and the little garden which his papa had given him. There were no little boys or girls near, and he was not going to the new school until fall. But he had the farmyard folk for his friends, and all outdoors for his playground. It was wonderful for a little city boy. Charlie had so many other things to amuse him that he had quite forgotten about his birthday. But one day he came running into the house crying:

"O Mamma! How can I have a birthday party next week? There is no one here to ask for a party!" and his little face was drawn into sad puckers.

"I have thought of that, Charlie," said his mother, gravely. "I think we cannot have quite the same sort of party that we had in the city."

"O Mamma! No children, no music, no games and cake and ice cream? What is the good of a birthday if I can't have a party?"

"But that is a city party," said Mamma. "We are not in the city now, we are living in the country. There are other kinds of parties. We don't want a city party here, do we, Boy dear?"

But Charlie was silent, remembering the jolly parties which the children had enjoyed in the long, bright city parlor which had been his home before papa lost his money.

"What will it be like?" he asked at last. "What happens at a birthday party in the country?"

"O, that we can tell better when the day comes," answered Mamma wisely. "It will not be a bit like your other parties, I am sure of that. But I think it will be nice. Wait and see, Charlie Boy, wait and see."

There was a whole week to wait, a week in which the world seemed making ready for Charlie's party. The trees began to put on their gayest green, the flowers were prinking in their best clothes everywhere, and the birds were practicing their prettiest tunes. For Charlie's birthday came in the middle of the first week in June. And that is the finest time of all the year.

So on a Wednesday morning Charlie awoke, feeling very grand, because now he was ten years old. The sun was already up, peeping in at the window with a jolly smile. And the first thing that Charlie saw was a little note written on pink paper, lying on the pillow beside his head. This was very queer! But Charlie opened it and read:

Dear Charlie: The yellow Sun, your first birthday guest greets you upon your birthday morning. He is coming to your party, and his gift to you is a beautiful, bright day. All the beautiful June world belongs to you to enjoy for a whole day. What a glorious thing for a little boy to own! Good morning!

Your friend,
THE SUN.

"Good morning, Sun!" laughed Charlie, "and thank you for this beautiful day. So he is coming to my party," he thought, as he hurried to be ready for breakfast. "I wonder who else will be here?"

Papa and Mamma greeted him with merry wishes, and outside in the elm tree a bluebird was singing as if he would burst his little throat. Under Charlie's plate at breakfast he found a tiny blue note which said:

Dear old Charlie: A happy birthday to you, from your little brother the Bluebird. Do you hear me singing? That is my birthday gift, and I am coming to your party, though you may not see me very near. Little city boys cannot have such guests as I at their parties. Hurrah! Come out of doors, Charlie, and see what message Carlo has for you.

THE BLUEBIRD.

"Is Carlo coming to my party too?" laughed Charlie. "What a funny party it will be!" Papa and Mamma laughed, too, laughed all through breakfast time. When he went out into the sunshine Carlo came barking and bounding to meet him, as if he had good wishes to say. And sure enough, tied to his collar, Charlie found a little message from old Carlo, who must have found some one to spell for him:

Dear Charlie (read Carlo's note): I am coming to your party, and we will play outdoors all day long in this beautiful sunshine, on the grass and among the flowers, as we could not in the city. Wait and see if you do not think that this is the best kind of party for a little boy. Come now, and see what the tallest Sunflower says.

OLD CARLO.

"Are they all going to write me notes?" cried Charlie in surprise. "How could

they, Mamma? And when does the party begin?"

"It has begun already," said Mamma. "See, here come the kittens to go with you into the garden." And sure enough! Spotty and Dotty, Fluff and Duff were mewing and arching about Charlie's legs in the cunningest way.

"Have you written me some notes, too?" asked Charlie, lifting up their chins. But the four kittens had nothing to say for themselves.

"They are too little to write, I think," said mamma. "You know they have only been here three weeks. But they will come to your party. Don't forget to call on the tallest Sunflower in the garden."

So Charlie ran down to his little garden, which looked prettier, fresher, gayer than ever before—all in honor of Charlie's tenth birthday. The head of the tallest Sunflower seemed to be nodding merrily at him, and when he came nearer he saw that a little white note was tied about her neck with a yellow ribbon. Charlie stretched up on tiptoe and untied it. This is what he read:

Dear Charlie Boy: What a lucky chap you are to have us flower guests at your party! A whole garden full, all your own! Don't you think the little city boys and girls would be proud to be here with you now, out of doors in the fresh air? We give our sweetest perfume to you. You can pick as many of us as you like. Then you must go to the meadow and see what old Brindle-cow has to say to you.

YOUR FLOWER FRIENDS.

"They write better than I can," thought Charlie. "I must learn to make my letters as neatly. How silly to be beaten by the Flowers!"

Now with Carlo and the kittens frisking at his heels, and with a pretty nose-gay of his own flowers in his buttonhole, Charlie led his party to the meadow. There was the old black and white cow with her little new bossy. "You shall come to my party," laughed Charlie, going up to Brindle and stroking her nose. Then he saw tied to one of her horns a bit of paper, which she shook at him with a low "Moo!" Charlie tore it off and read:

Friend Charlie: Bossy and I come to your party. And my gift is to be the bowl of milk which you will drink for your supper. You could not have that, so foamy and hot, in the city, could you, Charlie? Now go to the further corner of the barnyard and see what you will find.

"My party seems to be everywhere!" sang Charlie happily, as he danced away from the meadow towards the barnyard. What a many friends he had! As he came near, the hens and chickens, the ducks and geese ran out to meet him; the horses neighed in their stalls and the little pigs grunted in the sty. "Yes, you are my party," said Charlie, in answer to their noisy greetings, "and I thank you for your kind birthday messages."

In the further corner of the yard beside the chicken-house was something which Charlie had never noticed before. It was a tiny covered pen, with netting about the sides. He peeped through the netting and what do you think? There was a

mother rabbit and four tiny babies cuddling together and nibbling at a bunch of carrots. How their little noses wiggled! How bob-tailed and furry they were! "O, are you my guests, too?" cried Charlie, hardly able to believe his eyes. "I always wanted rabbits when I lived in the city." Then he saw a piece of paper tied to the netting, and on it were these words:

Good morning, Charlie. We are little strangers, the last guests to arrive at your party. We have come to stay, Charlie, if you will be good to us. Now are you not glad that you are a little country boy?

And Charlie cried, "Yes, I am! O, I am glad to have this country birthday!" And there he stayed with Carlo and the kittens, enjoying his party beside the rabbit-hutch, until the dinner bell rang.

"Well Charlie, have you had a good birthday party?" asked mamma at the table.

"It is the best one of all!" he answered. Then he went around and gave his papa and his mamma each a big hug. But the best part of his party was, that it lasted all that day and for many days afterwards. And that is why a country birthday is the best kind to have.

The Home and Its Outlook

Poor Phoebe's Spring Song

BY CHARLOTTE FISKE BATES

How little, Lord, it takes for me
To glow with gratitude!
Two white doves on a leafing tree,
Blue skies that overbrood—
These give me such a happiness,
That not the half can I express.

The sunlight streams across my bed,
Birds and young voices sing;
O, joy! that yet I am not dead
But see another spring.
O Lord! how little it does take
Within my heart a heaven to make!

A paragraph in Norris's story, *The Pit*, is worth quoting for the consolation of men and women whose hearts are bigger than their means and whose time and strength allow little margin for philanthropy. We all have moments of fretting against our limitations of usefulness. The young mother with her family of little children sighs over the impossibility of joining civic improvement societies, sharing in social settlement activities, or even getting time for outside personal ministries of any sort. The business woman grieves that Sunday finds her too tired for church work. The householder realizes with a pang that before he can give generously to any good cause he must in all justice pay his doctor, his grocer and his servants. To all these and many others who dread a selfish life, yet are held back from the good impulses of unselfish generosity and ministration, and kept by circumstances to a daily narrow routine, Mr. Norris's words will come as a bracing truth. He makes one of his characters say: "I am sure one's first duty is to do one's own work. It seems to me that a work accomplished benefits the whole world—the people—*pro rata*. If we help another at the expense of our work instead of in excess of it, we benefit only the individual, and, *pro rata* again, rob the people. A little good contributed by everybody to the race is of more, infinitely more, importance than a great deal of good contributed by one individual to another."

Progress of The
Consumers' League

Readers of the *Boston Transcript* have noticed an advertisement of the Consumers' League appearing in its columns the first Wednesday of each month. A list is given of more than thirty stores which carry clothing bearing the league label. This is a strong showing, and includes most of the leading firms of the city. It is to be regretted that the few stores not on the list are among the oldest

houses in Boston. Does this indicate lack of thought on the part of the firms, or does it show that their patrons do not think of the conditions under which work is done? The interest of the working people in this movement is shown by the increased demand for the cheaper grades of garments bearing the label of the Consumers' League. Last fall this organization established the office of a paid secretary who should give her whole time to its work, and the result has been to extend its sphere of action. Miss Beale, the new secretary, tells us she has just completed a list of Boston tailors for women who make clothing under healthful conditions. These include establishments in the back streets as well as the more pretentious ones. At the last Mechanics Fair, league clothing was exhibited and the work explained. This course is proposed for county fairs, and at a nominal cost the league will send exhibits to clubs interested in the movement. The New York Consumers' League publishes a "white list" of forty firms where wages, hours, sanitary conditions and age limit are considered fair. Every person who asks for Consumers' League clothing helps to advance the cause of shutting out child labor and the iniquities of the sweatshop.

Why We Exact Obedience

BY MARY WOOD-ALLEN, M. D.

I have asked several persons lately why we exact obedience of children. The answers have been varied and interesting. "Because it is a parent's duty to make the children obey." "Because children lack judgment and we have to think for them." "Because we couldn't live with them if we didn't." But perhaps the most pertinent answer was given by a young girl who said, "Because we can." You will note that the question is why we *do* exact obedience, not why we *should*. That would probably have called forth a different set of answers.

No doubt a majority of parents would feel somewhat rebellious against the young girl's answer. They would feel that they do not employ authority in an arbitrary or tyrannical manner; that they love their children too well to exact obedience simply because they are larger and stronger; that they make the children mind because the responsibility of so doing rests upon them as parents and they are obliged to be authoritative, and that the welfare of the child is their aim.

If we watch the instances in which obedience is exacted and analyze the underlying motives, we shall see that in many cases, the true welfare of the child

has had little to do with the command given. The desire of another, the welfare of things, and the fears of the parents are often the only actuating motives.

"Stop that noise, you make my head ache;" "Come along; I don't want to stand gaping in this shop window." "Make haste, I am in a hurry." "Here give that to me. I want to use it."

These are but samples of myriad commands made upon the child daily. In them there is no pretense of consideration for the child's welfare, only the wish or convenience of some one else.

Another set of commands considers the welfare of things. "Get up; you are soiling your dress." "Come out of that wet grass; you will spoil your shoes." "Don't climb; you'll tear your clothes."

A third set of commands is wholly based on the parent's fears. "Don't run; I'm afraid you'll get overheated." "Don't climb; I'm afraid you'll fall." "Don't go in the water; I'm afraid you'll get drowned." The nervous parent will assert that the welfare of the child is the thought in mind but that must be questioned.

Let us first examine the commands based on the wishes of another. Shall we allow the child to disregard the comfort of others, to have his own way, no matter how much it may inconvenience some one else? That would indeed make him unbearable. It is very needful that in his training he shall be taught to be considerate, to give up his wishes at times to suit the convenience of some one else. He must learn to be courteous, gentle, unselfish, obedient even to commands that he cannot understand; but the ways in which this is done makes all the difference in the world in the effect on himself. The father who bears always in mind the deep unvarying idea of the best good of the child will never say to him in abrupt command, "Stop that noise, you make my head ache;" for he will understand that even if he obtains the quiet he has not aroused in the child a desire to be quiet.

When we are fully possessed by the thought that obedience is not the ultimate object to be gained, we shall give our commands from a different motive. If obedience were all that were to be gained, it would not matter how we obtain it. Obedience is the immediate object; but the ultimate object is to make the child capable of self-government, and to attain that we must, with each effort to teach him to obey, strive to awaken in him the desire to do that which we command. He must be taught to play quietly at times, not because his father wants the noise stopped on that particular occasion, but because he must learn to consider the welfare of others at all times; and this

one time is only a small opportunity when this great lesson can be inculcated. Therefore there are greater things to be considered than the father's headache, and these are to awaken in the child the motive of kindness which will lead him willingly, joyfully to yield his legitimate desire for noise to the higher desire to promote the father's comfort.

The methods by which this can be accomplished will vary with the genius of the parent and the temperament of the child. The field is a wide one, giving scope for much thought and inventive power; but the end is worthy of all the time and thought it will require.

In the cases where the welfare of things is to be considered, the same problem in another form presents itself. The child should learn to care for his belongings and the belongings of others as well. Simply to obey an arbitrary command is not enough; he must be aroused to the wish to do that which is commanded, not by arguing, not by moralizing, but by demonstrating; by instructing. If he finds that soiling his clothes results in loss of freedom and happiness to himself, he begins to desire to avoid this result, even though there is no scolding, no manifestation of anger. A lesson on what the dew is and how formed, and therefore why the grass is wet at times and the effect of the wet on leather will give him a reason and awaken a motive more potent than the "don't" of the mother. He can be taught to love beauty and cleanliness; to have an affection for books; to be saddened by uncleanness, disorder, and destruction of beauty, and come naturally to be careful of things because he is better pleased with the result of care than with the result of carelessness.

I have been in homes where books were torn, furniture marred, vases broken by the destructive hands of children who were constantly scolded for their ruthlessness. I have been in other homes where the children were equally active, but where prohibited articles were untouched and those that were allowed treated with consideration because the little ones had been taught to love even the inanimate objects about them. If by accident a book were soiled or torn, they were grieved and petted the "poor book" as lovingly as they themselves were caressed when hurt.

In those cases where the fears of the parent have prompted the command, it may be asserted that the welfare of the child was surely the underlying motive, but is this true? Nothing paralyzes effort like fear. The child who is made afraid is lessened in power. For his own safety he needs courage, confidence in himself and skill in the use of his physical powers. If fear of immediate pain has prevented his acquiring these through continued effort, he has been permanently injured. Instead, therefore, of paralyzing his ability by the constant holding before him the fear of failure, he should be encouraged to effort and instructed in the best ways of doing the things. A child who can climb is safer than one who cannot. An expert swimmer is in much less danger of being drowned than one who knows nothing of that accomplishment.

I remember a little poem about a child who climbing a ladder, as he thought unobserved, was startled to see his mother

near watching him. He expected a scolding; but instead of that she smiled and said, "Climb high, my son, climb high." And the child found all during life that mother stood ever near to encourage him to stronger effort in reaching after the high and worthy. It is only when we believe in ourselves that we can do our best.

It is not possible in the limits of this article to particularize as to the various methods by which obedience can be wisely secured, but remembering that the child is put here to be developed in all his powers, physical, mental, and spiritual, and realizing that obedience is not an end, but a means to this higher end, we shall see that even our insignificant demands have back of them a larger meaning and we shall evolve from our own great desire to further the divine purpose in the developing of our child, wise methods of arousing in his heart a desire to obey all lawful authority and so become truly a free man.

"There Is Pansies"

Take these memories sweet scented,
Gathered while the morning dew
Drenched the silver of the cobwebs,
Heartsease, plucked at dawn for you.

Yellow for the days of sunshine,
White for days of peace and rest,
Purple ones for feasts and high days,
Wine red for the days love blest.

For myself, I keep the black ones,
Memories of grief and pain,
Keep them hidden, lest their shadow
Fall across your heart again.

—Mildred Howells, in the June Atlantic.

The Home Forum

One-Handed Woman

Now that American women are showing some signs of a childlike, and therefore possibly a teachable spirit by the wearing of bibs, may a mere man appeal to them through the columns of your esteemed paper to consider and mend their ways in one other particular of dress?

I was shocked the other day to see a woman in a street car in hunting for change to pay her fare take a wad of bills out of her bag and hold them in her mouth while she groped

for a nickel. Visions of smallpox and other disgusting diseases flashed upon my mind, but when I came to consider I could hardly blame her—individually, that is. She had no pocket. Her bag was one of the undifferentiated kind, where bills, speels, samples of dry goods, addresses and receipts for cake and puddings are mingled in chaotic confusion. One hand held on to a bundle and an overhead car strap; the other was necessarily devoted to holding up her skirts.

The real slavery of women is to their own long skirts. Most of the women of America have really only one hand; the other is always pre-empted, when they are on their feet, by the task of holding up the skirts. If we were to give them the ballot they have no hand to hold it with. With the childlike indications of the present return to bibs, is there no sign on the horizon of a similar return to the freedom and efficiency of childhood by a reasonable shortening of the skirt for the necessities of the street?

A MERE MAN.



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Meats

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The Literature of the Day

An English Scholar-Bishop

"My purpose in writing this memoir of my father," says the son of Bishop Westcott on the last page of this biography, "will have signally failed if those who have followed the story of his life do not feel that it was a life grand in its consistency, full of achievement and beautiful in its earthly close." These are almost the only words of praise that the son allows himself to use. He has knit together the story of his father's life with tact and literary skill, leaving to others the office of eulogist; and letting the great bishop show himself in diary, letters and speeches. After putting down the two volumes one cannot help agreeing with the devoted son. Here is the record of a life of noble Christian purpose, full of faith and power, and rich in achievement.

The book shows well the slow and patient development of the scholar into the publicist and statesman. Westcott was born in 1825, graduated from Cambridge, where he resided as a tutor until 1851; was then a master at Harrow for eighteen years; then canon of Peterborough and later *regius* professor of divinity at Cambridge and canon of Westminster. In 1890, when sixty-five years of age, he was appointed to the See of Durham to succeed his closest friend, Bishop Lightfoot. The last eleven years of his life were the years of his greatest power as an organizer and of widespread influence on the social questions of his day. The spirit of the man and his abilities as a thinker developed early, but the opportunities for the largest work came when he was an old man.

The first volume deals with Westcott's life through the Cambridge professorate. It presents ample evidence of his love for exact scholarship and his untiring industry. At Cambridge and at Harrow he formed the deepest of his friendships: with Benson, who afterwards became Archbishop of Canterbury; with Lightfoot, the great scholar-bishop; and with Hort, with whom he was associated for so many years in the preparation of the Greek text of the New Testament. The letters to these men are full of affection and confidence.

As a teacher Westcott impressed himself upon the students and gave them a love for learning and an inspiration for the noblest in life, though by reason of his retiring disposition he was not fitted to deal with the rougher elements in school life. Some of his sermons at Harrow were epochs in the lives of the boys. "Education which is truly educational," he once said, "is not that which communicates knowledge and power, but that which quickens the intellectual, moral and spiritual life; not that which arms the vigor of self-interest, but that which calls out devotion to social duty." During these years of careful school work he wrote some of his most noted books, including *The Gospel of the Resurrection*, in which he met anew many of the diffi-

culties that had troubled him in youth and presented a consistent and reverent analysis of a supreme Christian truth; and *The Introduction to the Study of the Four Gospels*. "Of all the lessons of my Harrow life," he wrote to some friends, "no one has struck me more than which I believe we all learnt together—I mean the marvelous power of effort directed to a definite end steadily and faithfully."

At Peterborough, as examining chaplain he still dealt with young men, those who were preparing for holy orders. That which he gave them more fully than any other truth was a profound love for the Scriptures. He believed that God's revelation to humanity came through the Sacred Writings; and in studying each word and syllable entrance was gained into the mind of God. One of the most reverent of the higher critics, he emphasized the spiritual and religious side of the Bible. As *regius* professor he ranked with Lightfoot. With steadily increasing power of expression, he was recognized as one of the leaders of the university and called upon to deliver addresses and sermons in many places throughout England.

The second volume deals with the Westminster and Durham phases of Westcott's career. The growth of his power as a preacher is sympathetically outlined. His sermons were original, full of poetry and genuine emotion, delicate and artistic, appealing both to the reason and the heart. His earnestness together with his treatment of living topics put him in the front of English preachers. The recluse and scholar, from a long life of meditation and devotion, was able to bring words of help to active business men and those who were struggling with the problems of empire.

After the death of Bishop Lightfoot, Westcott was marked by all as his rightful successor. Though sixty-five years of age, and ready for a well-earned rest, he joyfully took upon himself the duties of the bishopric of Durham. Writing to his eldest son on the morning of his acceptance, he said: "If I could tell you the way in which the offer came you would, I am sure, feel that I was bound to obey 'a clear call' even in evening time. In the prospect of such a change every thought of fitness vanishes. There can be no fitness or unfitness, but simply absolute surrender. I think that I can offer all; and God will use the offering."

He was an unconventional bishop, carrying his own hand bag and rarely riding in a carriage. One of the old vergers of the cathedral lamented the degeneracy of the times, exclaiming, "Things are comin' to a fine pass noo, when the Bishop of Dor'm comes here wi' his aan carpet bag." He soon became known as "everybody's bishop." This popularity enabled him to render conspicuous service to England in the settlement of the Durham coal strike. When the conflict between the Coal Owners' Association and the Mining Federation was at its height, Bishop Westcott invited representatives from both sides to meet in Auckland Castle;

and such was his tact and wisdom that before they left the great coal strike was at an end. The universal appreciation of the bishop was illustrated by a message sent to him during his last illness by the Wesleyan Methodist Conference: "We have always regarded your life as a great gift from the Head of the Church to our own people as well as your Lordship's own communion, and we desire to assure you of our profound esteem."

The book will take its place among important English biographies as the story of one who illustrated in his life the strength of Christian manliness. It presents in attractive form the career of a saintly man, whose scholarship and attainments have enriched our English and American Christianity.

DANIEL DULANY ADDISON.

BIOGRAPHY

John Wesley, the Methodist, by a Methodist Preacher. pp. 319. Eaton & Mains. \$1.25.

The name of the Methodist preacher who prepared this beautiful memorial biography is not given, but he is a man of fine judgment and literary skill. The reader's attention is caught first by the illustrations, which begin with a handsome frontispiece photograph of the ideal portrait of Wesley by J. W. L. Forster and run up to one hundred—portraits, facsimiles and views of historic scenes and buildings. The narrative is extremely readable and appreciative of the great qualities of the man, without being in the least fulsome or sacrificing the historic perspective. The book will be a delight to Methodists and is capital reading for Christians of all names. The total omission of an index is, of course, a mere oversight, to be added later, but is none the less unfair to the purchasers of the present edition.

Life and Letters of Edgar Allan Poe, by James A. Harrison. 2 vols. pp. 466, 479. T. Y. Crowell & Co. \$2.50.

The lapse of years is strengthening a disposition to reassess the value of Poe's writings and to rejudge his character. In two attractive volumes—one containing the *Life* and the other the *Letters of Poe*—Professor Harrison of the University of Virginia has gathered ample material to enable the reader to correctly estimate this strange genius. The *Letters* give us a vivid revelation of the passionate heart of the man and disclose that fine critical taste which has made Poe the most bold and discriminating judge of imaginative works who has written in America. The author has collected much recently discovered matter. His aim seems to be to let the facts make their own impression rather than to force his judgment on the reader's mind, and the reader leaves the book with a heightened respect for Poe's genius, and with a tenderer charity towards the faults of one so delicately organized.

In Memoriam Abbie B. Child, April 8, 1840—Nov. 9, 1902. pp. 75. Woman's Board of Missions, Boston.

A worthy memorial volume for a greatly useful life in which associates and friends have put something of the admiration and affection which they felt toward Miss Child.

The Real Benedict Arnold, by Charles Burr Todd. pp. 235. A. J. Barnes & Co. \$1.20 net.

A defense of Benedict Arnold. Its chief interest lies in the attempt to show that the real cause of Arnold's treason was the persuasions of his accomplished wife, who was a Tory sympathizer, lived extravagantly, intrigued with the British, and thus led the vain-glorious and vindictive soldier to his undoing.

LITERARY STUDIES

Beginnings of Rhetoric and Composition, by Adams Sherman Hill. pp. 522. Am. Book Co. \$1.25.

This book deserves more than a passing notice as one of the best helps to the study and use of good English which we have recently seen. It is clear, sensible and practical in its

* Life and Letters of Brooke Foss Westcott, Bishop of Durham, by Arthur Westcott. 2 vols. Macmillan Co. \$5.00.

method. Intended primarily for the needs of pupils in the secondary schools, it is just the book which every one who desires to be master of his mother tongue might profit by. As becomes the teacher of rhetoric in the oldest and most literary of our universities, Professor Hill is free from the pettifoggish pedantries of many modern grammarians. He pays his respects, for example, to those people with reference to one of their past prohibitions: "Others still under the influence of the hard and fast rules laid down in some grammars, condemn certain expressions that are embedded in the foundations of the language, expressions which, so far from being bad English, are the best English, for they are so thoroughly English that they are not easily translatable, word for word, into other languages. *Had rather and had better*, for example, forms that have been in good use for more than four centuries, are quite as good English today as *would rather and might better*." The book is refreshing as well as helpful and we commend it to all our readers.

A Descriptive Guide to the Best Fiction British and American, by E. A. Baker. pp. 610. Macmillan Co. \$2.50.

This is far more than a mere compilation of the names of books—it is a carefully deliberate selection accompanied by intelligent value judgments. The admirably simple arrangement of material makes it easily available. The titles are inserted alphabetically under periods, first of English, then of Scottish, Irish, American fiction—and so on for the other literary nationalities. A full historical appendix arranging titles by subjects, and full indexes complete the service of the book. It disclaims final decision as to the worth of the stories, but its judgments claim attention. It is a distinct and valuable addition to our books of reference.

Introduction to Poetry, by Laurie Magnus. pp. 174. E. P. Dutton & Co. 60 cents net.

A book which in its method of treating a somewhat hackneyed theme is quite out of the common. It leaves the historical method to others and beginning with the rudiments of verbal expression, leads the pupil up to such a reasonable pleasure in poetry as he has capacity for. Its three parts, on Poetic Expression, Poetic Truth and the Progress of Poetry, are fresh, unconventional and helpful; and in close touch with the modern scientific spirit.

Love's Labour's Lost, edited by Charlotte Porter and Helen A. Clarke. pp. 286. T. Y. Crowell & Co. 50 cents net.

A second number of the beautiful First Folio Shakespeare. The text of the folio is used with addition of selected readings, notes and a glossary. The edition as a whole is certain to obtain a wide and deserved popularity.

English Poems from Chaucer to Kipling, edited for use in schools by T. M. Parrott, Ph.D., and A. W. Long. pp. 401. Ginn & Co. 90 cents.

A good selection, with introductory sketch and notes covering the field of English verse. It is intended for school use with the purpose of awakening an interest in poetry. In the hands of an enthusiastic and wise teacher these masterpieces should do much toward the training of taste, but we should dislike to see them made a treadmill for daily grinding out of language practice.

Essays on the Study of Poetry and a Guide to English Literature, by Matthew Arnold. pp. 121. Macmillan & Co. 75 cents.

Contains in a beautiful little volume the two essays which were the author's confession of literary and critical faith. They are suggestive and thought-provoking, and hold their place for study of the genesis and meaning of poetry.

FICTION

John Percyfield, by C. Hanford Henderson. pp. 382. Houghton, Mifflin & Co. \$1.50.

The reader is long in getting to the story which gives excuse for this book and whether he has patience to hold out will depend upon whether he enjoys the companionship and communications of Mr. Hanford Henderson and the dream-life which he lingers over. The pages are filled with glimpses of travel and views of life, which are often humorous, commonly thoughtful and always expressive of a personal point of view. They deal with questions of wide and present interest, religious, social and domestic. The author is an aristocrat who believes in an ideal democracy and hopes for progress on lines of

state socialism. He reaches at last a delightful love story poetically told and making much the strongest part of a thoughtful, if rather egotistic and slow-moving book.

The Untilled Field, by George Moore. pp. 381. J. B. Lippincott Co. \$1.60.

These are stories of disillusionment, powerful indolments of the present state of the Irish people, by one who was foremost for a while in the movement for the revival of Irish art and the Irish tongue. They depict the life of the peasants, the discontent of the returned emigrant, and the artist's protest against an atmosphere which no longer nourishes joy—in a word the tightening grasp of a "puritanical Catholicism" which makes the priest the killjoy despot of the parish. "In this country religion is hunting life to the death," he says. "In other countries religion has managed to come to terms with life." Mr. Moore is himself a pagan to whom Anglo-Saxon reticences in regard to sex relations are foreign. This mars the book—though not to as great an extent as in his earlier novels.

No Hero, by E. W. Hornung. pp. 209. Chas. Scribner's Sons. \$1.25.

Mr. Hornung always has a story and tells it well. His scenes are those of the holiday-making Englishman, his plot follows the quixotic mission of a middle-aged man who undertakes, at the petition of a love of long ago, to interfere to save her son from a presumably designing widow. The difficulties into which he finds himself plunged on arrival at the scene of action afford material for humorous chapters and chapters descriptive of contrasted character. It is an entertaining and successful book.

More Adventures of Captain Kettle, K. C. B., by Cutcliffe Hynes. pp. 352. Federal Book Co. \$1.25.

A pure adventure book with a touch of the burlesque and more than a touch of humor. Captain Kettle, with his strong sense of dignity, admirable fighting qualities and devotion to the family, of which he is the head, and the sect, of which he is the founder and prophet, is unfailingly entertaining.

Book Chat

The original manuscript of Edgar Allan Poe's *The Bells* has been sold at auction for \$2,100.

Harper & Bros. announce that Howard Pyle's new novel, *Rejected of Men*, is a new type of religious novel.

Thomas Dixon, Jr., author of *The Leopard's Spots*, issues his next novel in August under the title, *The One Woman*.

Brander Matthews by the death of Prof. T. R. Price rises to the post of head of the department of literature in Columbia University.

The Household, *The Ledger Monthly* and *Every Month* have been united and will be issued hereafter under the title of *The Household-Ledger*.

Owen Wister's college story, *Philosophy Four*, the first of Macmillan's fifty-cent novelettes, went into its twentieth thousand two days after publication.

The June issue of *The World's Work* is called "The World at Play Number." It is almost as good as taking a vacation to read its suggestions for recreation.

The first copy of the Oxford facsimile of the Shakespeare First Folio was sent to King Edward, that numbered two to Emperor William, and number three to President Roosevelt.

The life of Benjamin Harrison, President of the United States, is to be written by John L. Griffiths, an intimate friend to whom all papers and manuscripts have been turned over by Mrs. Harrison.

The first complete perfect copy of the New England Psalm Singer ever in the market was sold the other day in Boston for \$226. It has a curious engraved frontispiece and music engraved on copper by Paul Revere, and was printed about 1770.

In the complete edition of Frank Norris's works which Doubleday, Page are publishing two new books will appear—short stories of the wheat and a volume of essays entitled, *The Responsibilities of the Novelist*. Norris as an essayist will doubtless be interesting reading.

A memoir of the late E. L. Godkin of *The Nation*, is being prepared by his son, Mr. Lawrence Godkin, 56 Wall Street, New York city, who would like to receive from those willing to aid in the work any letters from Mr. Godkin which they may have and may be willing to loan.

Messrs. Dodd, Mead & Co. are already announcing some of their fall publications. Some of the good things promised are novels by George Barr McCutcheon, Max Pemberton, Philipotts and Beatrice Harraden; biographies of Cowper and Thackeray; new

books by Edward Everett Hale, Chesterton, Saintsbury, Robertson Nicoll and Marie Corelli.

Victor Hugo seems to be a favorite in Japan. *Les Misérables*, now running in *Yoruzo*, is the second of his books which has been translated for a serial in a Japanese newspaper. A translation by Koyo Ozaki of Hugo's *Notre Dame* has just been published in Tokyo.

The *Tageblatt* of Berlin recently asked its readers to name the ten most distinguished men alive. Tolstol led the list, Ibsen came third and Emperor William last. The only American named was Edison, and five of the ten selected were scientists or appliers of science to invention. Thus does the German mind work today. J. Pierpont Morgan polled nearly one hundred votes.

The New York Times is offering \$1,700 in cash prizes, and 1,000 Tiffany souvenirs to teachers and pupils in the schools of New York for the best essays based on a series of articles on the history of the city to be written for that paper by T. A. Janvier. This is its praiseworthy way of increasing popular interest in the celebration of the 250th anniversary of the founding of the city.

Bostonians are grieving over the coming removal of the Old Corner Bookstore and the destruction of the quaint wooden building, the ground floor of which it occupies, to make room for a business block. This old house on the corner of School and Washington Streets was built in 1712 and was for a time the home of Anne Hutchinson. The bookstore itself has a fund of historic and literary associations, for it has been the rendezvous of many famous authors, ministers and *litterateurs*.

In the death of Max O'Rell, whose real name was Paul Blouet, the English-speaking world loses an acute and lively, if often superficial and inaccurate observer and critic. He was a cavalry officer in the French army in the war with Germany and was severely wounded in fighting the Commune. As newspaper correspondent and teacher in London he gathered the observations which he used for *John Bull and His Island*. He traveled and lectured in America, and made two books at our expense. All his works were translated into English by his wife.

Max O'Rell's just published book is called *Rambles in Womanland*. In it he tells the story that he was present in the house of E. C. Stedman when some one entered and created consternation by announcing that a cablegram had just reached New York with news that Matthew Arnold was dead. Robert Louis Stevenson, who was there, broke the silence. Lifting up his eyes with an air of deep depression, he said: "Poor Matthew! Heaven won't please him!"

The Campaign of Testimony*

XII. The Great Witness Bequeaths the Testimony

BY PROF. EDWARD I. BOSWORTH

1. *The witness nearing the end.* The great witness after a long career finds himself nearing the end. At the beginning he had been a young Jerusalem rabbi, with prospect of a brilliant career that made him the pride of his family and of his teachers. At the end he is an old man in Rome, alone and in prison. The years between have been filled with hardship, and have seen him day after day awaking in the morning with the expectation of dying a violent death before evening [1 Cor. 15: 30, 31]. And yet he is not dissatisfied with his life. The old prisoner's dauntless heart throbs like the heart of a young athlete stepping up to receive his crown of victory [2 Tim. 4: 7, 8]. What is the source of his satisfaction? Simply that he has spent the years in reporting to men his experience with Jesus Christ. At the beginning of his career had stood a Great Person, and at the end of his career stands the same Great Person, Jesus Christ. As the result of Paul's efforts during the years multitudes of men and women in the Roman empire, who had been regarded as religiously incompetent, had accepted the Lordship of the Great Person, and were able to face death with the same eager anticipation that Paul was experiencing. What Paul had been able to do in connecting the lives of men with the life of Jesus Christ was the source of his satisfaction.

2. *His successor.* His chief concern as he nears the end is that the testimony may continue. He had moved out from the apostolic body towards the Gentiles with his testimony, almost alone, at the bidding of Jesus. He is confident that God will not let the testimony committed to him die out of the world. "I know whom I have believed, and am persuaded that he is able to guard that which he hath committed unto me against that day" [2 Tim. 1: 12, R. V. margin]. Yet this will not be without the use of appropriate human instrumentality. Some man must be secured to do in the future what Paul has so faithfully done in the past. The responsibility for doing this he covets for Timothy, the young man among his company of assistants in whom he has most confidence [Phil. 2: 19-22]. This young man is one of his own comrades, sensitively affectionate [2 Tim. 1: 4], somewhat retiring in disposition [1 Tim. 4: 12], frail in health and inclined to asceticism [1 Tim. 5: 23]. Paul's voice sounds out like a trumpet blast in battle, as he now urges this young man to keep the testimony ringing in the ears of men. What a sermon Timothy must have preached the Sabbath after he read these words: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom, *preach the Word*" [2 Tim. 4: 1, 2]! He was not merely to preach the Word himself but to train up a body of men who should disseminate faithfully and effectively the message that had come from God through Jesus Christ to Paul [2 Tim. 2: 2].

* Comments on the International Sunday School Lesson for June 21. Text, 2 Tim. 3: 14-4: 8.

3. *Timothy's equipment for his work.* One wonders whether Timothy proved himself equal to the responsibility that Paul proposed to put on him. It quite often happens that the one whom a man selects to be his successor in some great work does not turn out to be the one whom God has chosen. However this may have been in the case of Timothy, it is interesting to see what Paul emphasized as his equipment for the proposed work. (1) He had known persons who had experienced the power of God in their own lives, "Abide thou in the things which thou hast learned and hast been assured of, *knowing of whom thou hast learned them*" [2 Tim. 3: 14]. He had known Paul and had repeatedly heard from him the report of his experience with Jesus Christ. He had memories of a devout mother and grandmother [2 Tim. 1: 5]. One great source of many a preacher's power is the memory of some man or woman who evidently knew God.

(2) He was himself a man who knew Jesus Christ. He had "faith in Christ Jesus" [3: 15]. That is, he was living in the close personal association with Jesus Christ that saves from a wrong kind of life and its ruining consequences.

(3) He had been familiar with the "sacred writings" since his childhood [3: 15]. It had been through this familiarity with the sacred writings that he had learned how to enter into the fellowship with Jesus Christ that saved him. It was in the sacred writings that he was to find truth that would be applicable to every phase of human need [vs. 16, 17]. How this comes to be it is not hard to see. The significant feature of the Bible is that it is a report of personal experience with God made by choice men. This is its dominant note. "This poor man cried and the Lord heard him and saved him out of all his trouble," was the Psalmist's report of his personal experience. It is a report of personal experience made with the purpose of influencing the life of another. "O, taste and see that the Lord is good," the Psalmist immediately added. Because the Bible is such a report of personal experience with God made by many different types of men in very various situations, it "finds" men of every age. It so teaches, reproves, corrects and disciplines as to lead men into that fellowship with God in Christ which is salvation and life.

The Church Prayer Meeting

Topic, June 7-13. The Ministry of Nature. Ps. 65: 5-13; Matt. 6: 26-34

God in his world. God transcending his world. What Jesus saw in nature. Approaching nature in his companionship.

[For prayer meeting editorial see page 793.]

The annual report of the British Peace Society reports a prosperous year and additions to the work of the society. It calls attention to the remarkable progress of arbitration during the year it covers, with decisions in eight cases and twenty-eight new cases, including eleven stipulations for arbitration in connection with the Venezuela difficulties.

Closet and Altar

THE BEAUTY OF GOD'S WORLD

The gladness of Jesus at the Galilee springtime, his rapture at the song of the birds and the beauty of the flowers are to us a religious revelation just as much as are his most solemn words concerning sin, sorrow and death. For they are his reading of life. Clouds are here, for him and for us, but they do not stop the shining of the sun. The laughter of the universe is the reflex of God's joy which he would share with us.—J. Brierley.

What a holy thing it is, this nature-love, what a pure, sweet, religious thing! You cannot put it into a creed, or even into a psalm; but it lifts you, somehow, until you feel that you are very near to God, and near to the heart of that which gives joy to immortal beings. I believe we shall never know, until it is revealed to us in the other life, how much the birds—the innocent, pure singers of the air—have done to lift humanity above its baser instinct, and make men more worthy to be called the sons of God.—James Buckham.

To that cathedral, boundless as our wonder,
Whose quenchless lamps the sun and moon supply;
Its choir the winds and waves, its organ thunder,
Its dome the sky.

There, as in solitude and shade I wander
Through the green aisles, or stretched upon the sod,
Awe'd by the silence, reverently I ponder
The ways of God.

Were I, O God, in churchless lands remaining,
Far from all voice of teachers or divines,
My soul would find in flowers of Thy ordaining,
Priests, sermons, shrines!
—Horace Smith.

You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about his management of it?—Hannah Whitall Smith.

Most Holy and Ever-Blessed Father, may the wonder of the earth which Thou hast made our dwelling-place speak to our hearts in witness of Thy beauty and Thy love. Let springing grass and opening flowers remind us of the new life which is ours through the resurrection of our Lord and Saviour Jesus Christ. The heavens declare Thy glory. The waters lie in the hollow of Thy hand. By Thee all the trees of the wood grow to their strength and the flowers of the field perfect their beauty. Thy joy is in the song of birds, the murmur of the waters; the children's laughter and the song of happy hearts. Interpret for us all this joyful life, and all the storms and desolations of the earth, as parts of one great plan wherein Thou workest righteousness. Attune our hearts to notes of praise and make us glad upon the earth until Thou bringest us to perfect and unshadowed joy where we shall see Thee without sin or care. Amen.

In and Around Chicago

The Country Church

The Lyonsville Congregational church, twenty miles southwest of Chicago, celebrated its sixtieth anniversary, May 24. Dr. J. C. Armstrong, one of its former pastors, gave the historical address. The church originated in the feeling of a mother that there must be religious services in that country region to attract the attention of her sons and the sons of her neighbors and keep them from hunting up the cattle and doing other secular work on Sunday. At the earlier services men not professing to be Christians read sermons and prayers. It was not long before a church was formed and ministers were regularly secured. Men like Rev. C. M. Sanders, home missionary superintendent, Colorado, Dr. Armstrong, Rev. R. L. McCord, Rev. R. B. Guild, Rev. F. W. Bush have served the church, and in its atmosphere such young men as Rev. Arthur H. Armstrong of Oak Park, Rev. R. B. Guild of Leavitt Street Church, Chicago, Rev. F. W. Bush, who has recently graduated from the seminary, Rev. Samuel Shephard of Maquoket, Io., and Dr. Joseph McCord, a medical missionary in South Africa, have been reared. Miss McCord for many years was a missionary of the A. B. C. F. M. in Turkey. During the war about thirty of the young men of the parish enlisted, seven of whom lost their lives. The church, always small, has yet been self-supporting, has given through its treasury about \$4,500 in benevolence and raised ten times as much for home expenses. The house of worship is neat and substantial. There are also a chapel and a parsonage. The church has received 236 persons on confession of faith and 126 by letter. From its initiative and by its services, in many cases by its contributions of men and women, the important churches at Western Springs, Hinsdale and La Grange have come into life. These children of the Lyonsville church are now sustaining missions of their own. Adding their contributions to benevolence to those of the mother church we have \$101,650 and for home expenses \$258,460. Additions by confession to these churches number 86, by letter 750. Special services were held Saturday afternoon, May 23, when letters were read from some of the former pastors, and a historical sketch, prepared by the Hon. Robert Vial, one of two surviving charter members of the church. Addresses were made by Rev. Dr. Bushnell of La Grange, Rev. P. W. Perry of Western Springs, and Rev. A. H. Armstrong. Rev. C. D. Borton is the present pastor of the church.

The Last Meeting of the Club

The sketch of the history of the Lyonsville church fitly precedes an account of the meeting of the club Monday evening, May 25, when the chief address by Dr. Willard Scott of Worcester, Mass., was on The Little White Church at the Cross Roads, in which the history of that church was traced and an effort made to estimate in some just measure its importance in the civilization of the nation through its restraining influence on the region round about and still more in the contributions it has made through the men it has trained for service elsewhere. Dr. Scott spoke with his accustomed eloquence and earnestness. It was ladies' night so that the attendance was large. The club was favored in having two of the directors of the Sunday School and Publishing Society from Boston present as guests. The club has recently decided to give the first fifteen minutes of each meeting to an outlook committee, of which Rev. W. B. Thorp is chairman. Monday evening Mr. Thorp urged the erection of a Congregational House for Chicago and a committee was appointed to take the matter into consideration. The club has in its treasury

about \$12,000, and if its managers had not so frequently remitted the initiation fee it might have had twice, perhaps three times, as much. But such sums seem small compared with the hundreds of thousands of dollars which a Congregational House here would require. Dr. Scott has received a warm welcome from his old friends in the city, who wish he might visit them more frequently.

The Deaconess Movement

One of the most interesting reports made to the State Association at its last meeting was that of Rev. G. H. Wilson on the progress of the deaconess movement. The training school has now been in operation more than two years and in close affiliation with the Chicago Seminary, whose professors and other friends have given instruction gratuitously. This year two young women graduated. A rest home, worth between six and eight thousand dollars, has been secured in Dover, Ill., and as an opportunity is offered by the heirs of the late President Fisk to obtain his house for the comparatively small sum of \$7,000, the committee to consider the question of purchase recommended that the house be bought and that an appeal be sent out to the churches and various friends of the movement for the amount. About \$700 were pledged at once.

A Generous Gift

Miss Helen E. Snow has given Prof. George E. Hale, director of Yerkes Observatory, \$10,000 to rebuild the reflecting telescope destroyed by fire last year. Two large circular glasses to take the place of those which were destroyed have just arrived from Paris and will be brought into shape for use in the laboratory of the observatory. Director Hale is confident that through these glasses great advance in astronomical knowledge will be made. The gift was made in memory of George W. Snow, Miss Snow's father.

Resignation of Rev. Mr. Lazenby

Last Sunday Mr. Lazenby completed three and one-half years service as pastor of Unity Church, Chicago. He came here from Glasgow, Scotland, and has proved himself an attractive preacher. But neither he nor any one else could put new life into a church which Rev. Robert Collyer made so famous, but to which he gave a death blow when he resigned its pulpit several years ago to accept a call to New York. The building has been sold and the future of the church left undecided. Perhaps there will be a reorganization and an effort to start a Unitarian church north of Lincoln Park. But last Sunday was the last time its members will gather in an edifice which was built soon after the fire with funds gathered by Mr. Collyer, chiefly from friends East, and which in the minds of not a few of its supporters is intimately associated with Mr. Collyer's memory. For some reason Unitarianism has not flourished very well in Chicago. No one of its churches is strong after the standards of some of the other denominations. Mr. Lazenby has resigned and will for the present live in the East.

Personal

Professor Taylor of the Chicago Commons has already gone to Europe for a long vacation. Mrs. Taylor accompanies him. He will first visit Percy Alden in London and after studying the problems in which he is deeply interested as he finds them in Great Britain, will go to the Continent. Prof. Samuel Ives Curtis has sailed for Palestine, where he will spend the summer in special research. He thinks the summer is good a time as any in the year for travel in the Holy Land, though he admits that great caution is necessary. His book on Primitive Semitic Religion To-

day has been published in German and will probably soon appear in French. He has material in hand which he hopes to verify and increase by this summer's work for still other volumes.

Leaves from Personal Experience

At a recent ministers' meeting Rev. Mr. Armstrong said that he and a friend called on a man the other day with a good deal of trepidation on account of his bad reputation. They were received courteously, and in the course of the conversation the gentleman said that he had just ordered a church to be erected on one of his pieces of property West and that he was always glad to aid churches, in which he believed heartily although he had not attended one for twenty years. The young men left the house with light hearts for they had been promised a generous gift for their new church and asking themselves if ministers do not sometimes fail to give men whom they do not know very well less credit for goodness than they deserve. He spoke of another recent experience. Approaching dedication week of his new church he and his wife found that the building fund was short about \$1,000. Coming home very tired one night Mrs. Armstrong asked her husband how much money had been received during the day. He replied, rather more than \$1,000. The tears were in her eyes, as she simply said she had been praying earnestly that God would somehow provide this money before the public services on Sunday. Mr. Armstrong fittingly asked if we make enough of prayer in our work and especially in our difficulties.

Seminary Prospects

Notwithstanding the financial burdens under which the seminary is groaning, its prospects for a good class next year are bright and its faculty and directors are encouraged by the way in which responses are made to their appeals for aid in this emergency. There can be no doubt of the loyalty of the churches to the seminary nor of its graduates. The seminary is exceedingly fortunate in its president, whose presence in any church is like a benediction. Yet no one knows better than he how difficult it will be to secure another million for endowment. But in time even this large sum will be obtained.

Larger Plans

Dr. Pearsons thinks the Education Society has not always grasped its opportunity, that it has failed to see the advantage of a large undertaking. There is no reason, he believes, why it should not promise Rollins College in Florida at least \$25,000 toward the amount it is now seeking to raise by the end of the year. Its offer of \$15,000 to Kingfisher College is none too large. The society, if it is to command the confidence of business men, must seek to have on hand all the time some one great enterprise and work at that till success is secured. The work already done is magnificent, but the society must push on till all the really strategic points open to our denomination have been seized and permanently occupied. No man in the country knows the history of our colleges better than Dr. Pearsons, and no man is studying their present work and their future prospects more eagerly than he. It is for this reason that he advocates bold measures and a determination to do all the work for which the society was organized.

Chicago, May 30.

FRANKLIN.

Dr. Sheldon Jackson's experiment of introducing reindeer in Alaska has proved so much of a success that the Presbyterian missionaries at Point Barrow on the Arctic Ocean are expecting to receive mail three times in the course of a winter, instead of not at all.

Vermont



The Deputation to America

BY REV. HERBERT J. WYCKOFF, CHELSEA

Less widely heralded than the deputations to India and Africa, but no less enthusiastic, the deputation to America has concluded a six months' visit in Chelsea, Vt.

Let none, through dread of the constraint of great presences, withhold a welcome from such a band; for the "deputation" consists, not of "the wise and understanding," but of "the little ones," as the accompanying picture will testify. Juana Venegas, a native Mexican girl; Demeter Kyrias, a boy from Bulgaria; Armando Hierro, a Spanish boy; Ging Hong, a girl from China; Marie Hodush, a Bohemian girl, and José Osaris, a little Filipino, make up this company.

It is more than likely that a part of the warmth of its welcome was due to the fact that the members of the "deputation" were not strangers to their hosts. An hour before they appeared on the platform they could not have been told from genuine American boys and girls; for if the whole truth be told, that is just what they were. The "deputation" was home-made, costumes and all; and its coming straight to Vermont is not traceable to José's eagerness to visit "the state that made the man that made him free," but rather to the ready wit of some of the women of the Congregational church in Chelsea.

The Junior Benevolent Society had run about the world (by map) till they were weary, looking in upon this and that mission station; and a few—just a few—perhaps a little lacking in imagination, were beginning to regard missions in the abstract as dull and getting duller. "Necessity is the mother of invention," says the proverb; and into a listening ear inspiration whispered, "Invite a deputation of children from foreign lands to visit the Juniors, and persuade a teacher or other missionary to accompany each child, as guardian."

The invitations were issued and accepted; and Juana came first, with her teacher, Mrs. Howland. That meant that one of the Juniors mysteriously disappeared, until sharp eyes in the audience discovered her under the mantilla of the Mexican girl; and that one of the grown-up members of the committee-in-charge, pretending very hard that she was Mrs. Howland, introduced her protégé, who then, in wonderfully good English, addressed the society. A score or more questions about

the life, customs, sports, schools and homes of the Mexican children had been prepared and distributed among the Juniors, who, entering heartily into the spirit of the game, fired these like hot shot at the "native." Juana was posted, however, and from a list of answers, prepared with equal care, replied with the promptness and accuracy of an eyewitness. A month later Demeter appeared with his teacher, Elizabeth Clarke, and was warmly received. The third month Armando came from San Sebastian with Mrs. Gullik. December brought little Ging Hong, in charge of Miss Minnie Borta. Four weeks later Marie and Mrs. Porter arrived from Austria. And finally José, last perhaps because of inherited procrastination, got around to "Dewey's state" with his teacher, Alice Washburne. The deputation was then complete, and as speedily as possible gathered an audience of Mr. Everybody and his wife, to which each little native spoke briefly and persuasively.

The members of this little band have all found good homes in Chelsea, and will probably remain there. But the spirit of the Deputation to America will have to go marching on to make room for another embassy, which is to come the next six months from the mission stations of the home field.

Union in Sunday School Work

The new secretary of the Vermont Sunday School Association, Rev. E. M. Fuller, has the work well in hand and is organizing local unions composed of Sunday school workers from all denominations in the locality. Among the leading places where unions have already been organized are Burlington and Montpelier. The responsiveness shown in places already visited encourages the expectation that good working organizations will be speedily formed all over the state.

An Inclusive Y. M. C. A.

The proverbial dullness of figures does not appear in those representing the conditions at the Proctor Y. M. C. A., the dedication of whose new building was recently reported in these columns. Of the 332 members, 214 are foreign born. Fifteen countries are represented, including Sweden, Austria, Germany, France, England, Hungary, Scotland, Ireland and Wales. And there are denominations galore—Lutherans, Methodists, Baptists, Congregationalists, Presbyterians, Roman Catholics, Greek Catholic, Evangelical Greek Catholic, Jews, Episcopalians. And yet the enumeration is not exhaustive.

There are a large number of educational classes, one of thirty-nine Hungarians in charge of an educated draftsman of their own nationality. There are twelve classes in the gymnasium, and here again the element of nationality asserts itself, some classes being composed exclusively of men speaking only a foreign language. Though there be many tongues there is no confusion or lack of harmony, and this noble institution has a splendid future before it.

CYMRO.

Y. M. C. A. Movements

Mr. F. S. Morrison, ten years Y. M. C. A. railroad secretary at Concord, N. H., has been invited to become state secretary for Vermont. Should he accept, as is regarded probable, the religious force of the Green Mountain State will receive a valuable accession. This appointment is one of the fruits of the recent state meeting held in Burlington. The sum of \$2,000 has been appropriated for state and county work.

There are now thirteen associations in Vermont, five in colleges and academies, and others at Burlington, Rutland, Montpelier, Bennington, Brattleboro and St. Johnsbury. The new plan adopted at the state meeting contemplates the extension of association work into many of the smaller villages.

E. T.

Missionary Program for June

TOPIC: PROBLEMS WHICH CONFRONT THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD

Material: The article under same title in the June *Missionary Herald*.

Suggestions: Make the meeting a practical and informal consideration of the problems outlined. Ask your most interested and best able men, each to conceive himself a member of the Prudential Committee, and from that viewpoint to consider these problems and to reach by discussion in this meeting a conclusion such as they would be willing to advocate and defend to the churches and to have carried into effect by the Prudential Committee. To avoid the tendency to a passive coincidence in the conclusion of the article, let the leader or several others advocate the various courses suggested as options in paragraphs 10, 15, 16, 17 and 18 (b) of the article, using the arguments offered and such others as suggest themselves.

End sought: To show the effect if the individual policy of withholding support or failure to increase support were made general.

SUGGESTED PROGRAM

Opening words, Luke 4: 18, 19. Lord's Prayer and Apostles' Creed. Lesson, Luke 19: 11-27. Hymn, "In the cross of Christ I glory."

The point of departure; re-enforcements for North China and Shansi Missions—shall they be sent? (a) Reasons for: paragraphs 5, 6, 8 (a), 9 (e), 10, 11, etc. (b) Reason against: paragraph 9 and general fact of lack of resources.

The options: I. Let present force maintain the work or even reduce the staff of missionaries. Pro: paragraph 9 and general fact; con: paragraphs 10, 11, 12, 13 and 14. II. Reduce native agencies. Pro: as above; con: paragraphs 15, 16, 17 and 18 (a). III. Occupy fewer fields. Pro: as above and paragraph 18, c, d, e; con: this implies that we have reached limit of the willingness or resources of our churches, and paragraph 19.

The alternative: Increase contributions. Paragraphs 19 and 24, inclusive.

Prayer. Hymn, "We are living, we are dwelling." Benediction.

Education

Required work is still the rule in the Freshman Class at Williams, but recent regulations provide for choice after that year on the group system whereby election in the large is maintained, and consistency in tendency and aim as well. The Yale Corporation has just voted to extend the elective system into the Freshman year by allowing the student to choose five out of eight courses of study. After 1904 advanced mathematics and modern language attainments will be taken as substitute for Greek in the entrance examinations. The corporation also voted that after 1906 retirement from teaching by professors will become compulsory on their reaching the age of sixty-eight years.

State Meetings

Iowa

At Creston, one of the strong churches along our southern border, the association was splendidly entertained at its sixty-fourth session by Rev. E. E. Flint and his loyal people. One notices the preponderance of ministers. They are an interesting body. There are giants among them. Dr. Salter, one of the two survivors of the Iowa Band of 1843, is close to the front, and quick to notice a parliamentary blunder. Dr. Ephraim Adams sits by him, as in old Andover. They have been comrades for well-nigh seventy years. Dr. Hill's peculiarities the brethren lay to youth and the inexperience of his first pastorate, which began in 1869 in Atlantic. These are an invincible optimism, and an eloquent utterance which convulses or thrills his audience at will. Dr. Frisbie, who began at Des Moines in 1871 and has just introduced his second successor to the church of which he is pastor *emeritus*, is now thought generally to be "sound," though the council which ordained him a generation ago had prominent members who cherished "grave doubts." As a citizen of the state capital and editor of *Congregational Iowa*, few have wider influence. Rev. F. W. Hodgdon, just from East Orange, N. J., has already taken hold vigorously of the unparalleled opportunity at Des Moines, Plymouth. Rev. J. B. Chase, twenty years registrar of the association, who now lays down his duties and honors, has recorded the doubling of the membership and contributions of the churches. The new registrar is Dr. J. O. Stevenson of Waterloo. Dr. Tuttle of Manchester, a young man who is serving the fourteenth year in his first parish after leaving Yale, blushes when asked about his recent attempt to leave his devoted church.

Despite these records of long service the movement of ministers goes on with increasing rapidity; and Rev. F. L. Johnson, in an interesting paper, advocated installation as a remedy for this tendency. In certain local associations every pastor has moved in three years.

Two things greatly interested the association. The manifest longing for a deeper spiritual experience, as voiced by Rev. P. A. Johnson, the preacher, and Dr. F. N. White, who led an impressive devotional meeting. Pastors are evidently hankering for spiritual power. The other center of interest was the federation of our national societies, a matter accentuated by the coming meeting of the National Council in 1904. Hawkeye Congregationalists cannot see why the Home Missionary Society, the A. M. A., the Building and Sunday School Societies should not meet in Des Moines in October, 1904. It is probable that the American Board will be in the West also, the week before the council, and here is the psychological moment to "get together." Des Moines, Plymouth, with splendid hospitality says, Come, and the State Association backs up the welcome. It is now "up to" the societies to respond. Dr. Douglass is sent to Providence, R. I., to win the National Home Missionary Society to that view.

Three new national secretaries were heartily received. Dr. Beard, Dr. Richards and Rev. W. L. Tenney had reason to feel that they are eminently *persona grata* in Iowa. But they must also feel that the Iowa churches are tremendously in earnest about having a voice in spending the money they contribute to benevolent causes. Thus, Iowa takes care of all her home missionary work this year and sends half as much as she spends in the state to the national society, bettering the record of New York. Under the leadership of Rev. O. O. Smith she pays all her Sunday school missionary bills and sends fifteen per cent. more to help outside. So Iowa memorializes

the Sunday School and Publishing Society, to be let into the running of things at the home office. The new secretaries please her because they sympathize with her aspirations.

Our three academics, Denmark, Hull and Wilton, have done excellent work, and need only a limited amount of financial help to score even greater successes. A committee of five, including representatives of Tabor and Grinnell Colleges, was appointed to study the situation and suggest a solution of their problems.

Mrs. A. L. Riggs of Santee won her listeners at the women's meetings by her delightful story of the A. M. A. work among the Sioux.

The addresses and papers were earnest and able, and were presented by men who had practically tested what they taught, in fields small and large. President George of Chicago and Professor Beardalee of Hartford brought ringing messages and pleas for more men in the seminaries. The association feels responsible to see that Chicago Seminary shall not be gathered in by aliens, nor crippled for want of funds.

Deacon Miller is the first layman to be elected moderator in ten years. Among the ministers were not a few graduates of Grinnell and Tabor, while reunions of Yale, Oberlin, and Chicago Seminaries were successfully carried out.

D. F. B.

Ohio

One hundred pastors and another hundred laymen and women enjoyed the broad and rich hospitality of the First and West Hill Churches of Akron, May 19-21. Rev. T. E. Monroe, twenty-eight years pastor of First Church, in which the meetings were held, and the last two years pastor *emeritus*, gave the address of welcome. The sermon by Rev. Robert Hopkin was along the most familiar lines of the modern appeal to men. Rev. C. W. Hiatt moderated the meetings with his usual mingling of dignity and mirthfulness, while the other end of the state was ably represented by Rev. D. M. Pratt as assistant.

The Ohio Church History Society presented three papers of great interest and historical value. The history of the church at Tallmadge, ninety-seven years old, by Pastor Dodge, was unusually rich in unique and important features. This Western Reserve town, five miles square, was founded by a man of supreme religious purpose, great-grandfather of Prof. Benjamin W. Bacon of Hartford Seminary. A half century of life of Plymouth Church, Cleveland, was by Deacon L. F. Mellen of New England origin and faithfulness and long-time pillar of the church whose story he told so well. Rev. H. F. Swartz told brightly and clearly of the intermittent life of Congregationalism in East Cleveland.

The devotional services seemed to disclose the feeling that God is calling us to worship through activity as well as through petition. In the session devoted to Sunday school work Mr. A. D. Hatfield, superintendent of the Euclid Avenue School, Cleveland, led off in a forceful, business-like address, bristling with practical suggestions. He thus classified the aims: to teach God's Word to the children of our church, and to those of the unevangelized; to inspire and teach reverence, right ideas and habits of giving, *esprit de corps*, and above all to bring about definite personal relationship between the scholar and Jesus Christ. Rev. E. S. Rothbrock treated Christian nurture in the Sunday school sympathetically and earnestly, and Rev. W. F. McMillen followed with a stirring address.

The program was peculiar to Ohio in the large number of imported speakers and in being almost entirely a missionary program.

Besides the familiar and welcome voices of Drs. C. J. Ryder and W. F. McMillen, the association heard with profit and delight Pres. J. E. Kirbye of Atlanta, Ga., and Rev. Willard Scott of Worcester, Mass. His address on The Little White Church at the Cross Roads charmed and gripped his audience, and his presentation of the work of the Sunday School and Publishing Society and of *The Congregationalist* was unique and eminently satisfactory. Rev. Alexander Jackson of Cleveland spoke on Sabbath Keeping and Desecration. In the absence of Rev. J. W. Malcolm and Rev. Morgan Wood, who were to have spoken on Modern Evangelism, President King treated that subject.

Dr. Gladden presented the fundamental obligation of foreign missions as the duty to do good unto all, as you have opportunity. President Thwing set forth the business obligation to use our equipment up to its full capacity, and Rev. C. S. Mills quoted the missionary who said the saddest thing in all mission work was the condition of the home churches full of luxury and apathy, and concluded with a letter from one of the widows of the Chinese massacre burning with impassioned appeal. The home work was strongly presented by Rev. I. W. Metcalf, representing the executive committee, Rev. J. R. Nichols, representing the board of directors, and Rev. Messrs. E. T. MacMahon, J. A. Thome and F. M. Whitlock, representing the missionary workers. The same sad story of declining finances and neglected churches was brightened in spots by the knowledge of a few splendidly successful enterprises, like that of Second Church, Elyria, and by the evidences of more thorough arousal and careful business planning on the part of the board of directors.

The closing address by President King on Religious Education, though a restatement of the fundamental principles of modern psychology and pedagogy which he has so persistently set forth, came with freshness and power.

The association heartily indorsed the Congregational Summer Assembly to be held Aug. 15-30 at Pottawottamie Point, sixty-five miles northeast of Chicago. The next meeting will be at Ashtabula.

R. O. M.

Rhode Island

Union Church, Providence, one of the dozen Congregational churches in the nation which enrolls over 1,000 members, entertained the conference at its annual meeting, May 26, 27. This was the third time in the thirty-two years of its splendid life that it has been host for the annual meeting; and it was a pleasant coincidence that on this, as on the first occasion in 1874, Rev. J. J. Woolley was chosen moderator.

Only two or three churches in the state failed to be represented. Reports of the conference year's work showed persistent toil but no marked features of progress. It was not exhilarating to learn that the total increase in church membership was only ten. But there has been honest revision of rolls in some churches.

It seemed to many that the spirit of this year's gathering was not so strong in its Christian enthusiasm nor so sweet in its Christian brotherliness as on some other occasions. The environment of city distractions may have interfered with unity of attendance and attention. No fault could be attached to the themes and addresses, either in number or treatment; but open discussion had a tinge of antagonistic temper through all the sessions. Something was in the atmosphere and it did not seem to get out of it. The presence of three Massachusetts pas-

tors as speakers, Rev. F. J. Van Horn of Worcester and Drs. Martin of Lowell and McElveen of Boston, two of whom abruptly changed their announced themes, could not seem to clear the spiritual air of its tendency to produce differences as to point of view, both theological and practical.

In his rugged address preceding the communion on Tuesday evening Dr. A. W. Hazen of Middletown, Ct., splendidly magnified the sacrificial work of the crucified Lord; but attendance on that meeting, unfortunately, was quite the smallest of the session.

President Butterfield, quite recently taking up his duties at the Rhode Island Agricultural College at Kingston, brought to the conference a fresh, wholesome breeze from the country by his enthusiasm for the possibilities of life on a high plane in rural communities and churches.

The half hour used by Miss L. L. Sherman of Boston and Mrs. George T. Baker of Barrington, R. I., in speaking of women's mission work, home and foreign, was also profitable.

It was gratifying to most of the conference members to learn of the sustained interest shown by the larger half of the churches in the work of the Rhode Island Temperance League. Two-fifths of the money contributed by church members of all names in the state for the league's work was given this year by Congregationalists, Union Church leading in the financial support given this growingly important agent of the temperance and reform sentiment in the state.

No church is without pastoral leadership, but changes in the *personnel* of the ministry are an observable feature year by year.

The one hundredth annual meeting of the state Home Missionary Society, as a part of the conference program, was long continued, contentious and at times confusing. Its century of existence probably cannot show any meeting which excels this one in these respects. The fraternal adjustment of some warmly debated, though really insignificant differences will doubtless result in hearty hospitality to the national society when it comes this week to honor the centennial of our state organization. There were no changes in the official elections, except to replace non-active and non-resident names on the board of directors.

The conference will hold its autumnal meeting with Edgewood Church in Cranston, and its next annual session with North Church, Providence.

F. B. P.

Michigan

Its sixty-second annual session convened May 21 in the northern city of Cadillac. Only once before had the association ventured so far north, but predictions of a small gathering were happily not realized. The attendance was doubtless increased by a successful Home Missionary Conference, which preceded the meetings of the association. This conference, under the direction of Secretary Warren and attended by a large number of missionaries and their wives, not only fittingly prepared the way for the association, but promoted fellowship among the missionaries. A well prepared program was well carried out.

The associational sermon, by Dr. H. P. De Forest of Detroit, was a timely reminder that we are passing into the constructive period of religious thought and work in which Christ is both center and source of our inspiration and endeavor.

The association chose as its moderator, Rev. Demas Cochlin, who, though a young man, is with a single exception, senior pastor of the state, and as his assistant, Judge F. H. Aldrich of Detroit.

The report of the registrar revealed a condition not unlike that of the last five years: small growth in the church membership, with fewer additions on confession, and an in-

creasing number of absentees; retarded loss in Sunday schools and Endeavor Societies; steady advance in benevolences and amount expended for church buildings and improvements, and increasing tendency toward giving over the official service of the churches to women.

The Sunday school report deplored the loss of membership throughout the country, but struck an optimistic note in recognition of the wide-spread interest in Bible study and the problem of religious education. The Y. P. S. C. E. committee outlined a plan for systematic benevolence in face of the multi-fold appeals made to these societies.

The report of the Home Missionary Board marked a positive advance in the number of churches aided and in the amount expended on the field, but revealed that present expenditure is only possible by a large draft upon reserve funds which another year will exhaust, and emphasized the need of advance in giving or retrenchment in spending. The society assumed the first and voted to raise \$17,000 for the coming year.

Of special interest and profit were the addresses of Prof. W. D. Mackenzie of Chicago Theological Seminary, upon The Principle of Faith in Christian Experience. He spoke upon the intellectual, emotional and volitional elements in faith and upon the perfecting of our faith, admirably adapting the thought to the homiletic need of the ministers before him. This feature of an address from some religious leader at the close of each session has proved of large helpfulness and is likely to become a permanent feature.

The papers and addresses were of a high order. Rev. W. J. Cady made an effective plea for the catechetical or interlocutory method of instructing children; Rev. T. R. McRoberts presented a paper of unique style and marked literary and intellectual strength upon The Church's Word of Authority Touching Character Building; Rev. J. F. Berry and Rev. T. D. Bacon, thoughtful and constructive papers on What Makes the Bible Authoritative? and Dr. Arohibald Hadden, D. D., an address of unusual clearness and power upon The Seat of Authority in Our Religious Life, in which he analyzed the several claimants for authority and the objections thereto, and then affirmed the right of individual judgment as guided by the light which comes in and from Jesus Christ.

One evening was given the Cadillac church in commemoration of its twentieth anniversary. Dr. C. H. Beale of Roxbury, Mass., its founder and first pastor, gave an address of marked power on The Function of the Church in the Life of the Community; and Dr. Nehemiah Boynton extolled The Church and Her Missionaries in a forceful and timely address. At the close of the session the church gave an informal reception to Dr. Beale.

The association always welcomes Secretary Ryder of the A. M. A. and Secretary Barton of the A. B. C. F. M., who closed the session with telling addresses.

Delegates were chosen to the meeting of the Congregational Home Missionary Society under the new plan of associational representation, and the association again voiced its conviction in no doubtful way by instructing them to request the C. H. M. S. to use its influence to secure a joint meeting of the national societies. The attitude of Michigan approaches impatience at the tardy steps in this direction.

J. P. S.

South Dakota

This thirty-third annual meeting at Mitchell, May 19-21, rounded up a full generation of organized Congregationalism, of which the last third covers the entire period of statehood. The alertness of youth, the maturity of age and long pioneer experience were well blended in the *personnel* of the gathering. A survey of the program revealed, in admirably adjusted proportions, the four essential lines

of vigorous denominational life—administrative, practical, intellectual, spiritual. The result was a session of unusual helpfulness, freshness and interest.

To be sure, the religious fakir was there, unsought and uninvited; but an alert business committee, whose quality of mercy—upon the audience—was not strained, succeeded in reducing the assault upon the program to a few words of pious advice from the self-elected mentor. As this served but thinly to disguise the colossal desire for self-advertisement, a proper sense of humor saved the audience from harm.

The association was distinguished by out-of-state visitors. Prof. C. S. Beardslee of Hartford Seminary was the magnet for a loyal group of Hartford men, who held a delightful reunion on the afternoon preceding the sessions. Dr. J. B. Thrall of Pepperell, Mass., and brother of South Dakota's Home Missionary superintendent, made many friends by his genial and helpful personality. Rev. W. B. Hubbard of Sherburne, Minn., a member of the original Yale-Dakota Band, met once more with his brethren of the state into which he had put a score of fruitful years.

The devotional feature of the meeting was given dignity and unity by the series of four half-hour meditations upon the gospel of John, the 14th and succeeding chapters, under the leadership of Rev. F. W. Long, Redfield's new pastor. The last of this series was followed by the celebration of the Lord's Supper.

With accurate prescience of the community's interest in the gathering, Rev. D. R. Tomlin, the pastor-host, had arranged for the evening sessions to be held in the Corn Palace, a unique building artistically walled in actual ears of corn, frescoed and tapestried with products of the boundless richness of the soil. Here assembled an audience four times the number of delegates and visitors present.

At the opening session the Congregational mayor, George A. Silsby, happily welcomed the delegates to the city just now prominent as an aspirant for the state capital.

The chief address of the evening was not of the usual platform order. Professor Beardslee of Hartford chose rather to present an exposition of the first and second chapters of First Thessalonians in illumination of the theme, Paul's Conception of His Ministry. With rare inductive skill, intellectual acumen, practical sense and profound sincerity the speaker succeeded in riveting the attention of the audience upon Paul as the personality who in almost living presence revealed the cost, the confidence, the sincerity and the gentleness of a ministry that really wins its way with human hearts.

Missionary themes, both home and foreign, received large treatment and close attention. Rev. E. B. TreFethren presented a careful scheme of pastoral exchange for the dissemination of missionary intelligence.

A review of Dr. Bradford's *Ascent of the Soul* by Rev. J. A. Derome suggested that our younger home missionary pastors include men of wide and solid reading, possessing original and philosophic minds, independence of judgment and literary skill.

A fine example of successful exposition in New Testament Theology was the luminous and vigorous address on the Central Truths in the Teaching of Jesus by Rev. W. E. Lamphear. The Emphasis in Modern Preaching was helpfully presented by Rev. P. L. Curtis, one of the most successful of our younger pastors.

Perhaps the highest degree of enthusiasm was aroused by the paper of Rev. E. F. Lyman of Millbank on Denominational Aggressiveness. Broad and statesmanlike in its analysis of the spiritual basis of our polity in the experience of the individual soul, keen and just in its recognition of defects and grasp of problems, the whole surcharged with noble feeling, it would have been worthy a place on a program of the National Council.

Following the sermon by Rev. G. B. Lindsay, the closing address on The Minister and Modern Religious Thinking was presented with sense and candor by Rev. W. L. Dibble.

Largely attended and inspiring meetings of the W. B. M. I. and W. H. M. U. were features of the gathering.

Much interdenominational hospitality helped to make the gathering one of gracious memory. B. G. M.

Semiannual Meeting of the Woman's Board

The Congregational church in Natick was filled, on May 27, with women who received a cordial welcome from the auxiliary of that church, gracefully expressed by Mrs. Charles H. Cook. The president of the board, Mrs. Judson Smith, paid a beautiful tribute to Miss Child, who passed away so suddenly just after the annual meeting. Indeed, all through the day there were many touching allusions to this remarkable leader.

Miss Stanwood gave a brief account of the work of the board since November. Extra effort has been made in many of the branches, and results must follow later even where they may not now be apparent. The total receipts for the first six months of the present financial year are \$69,754.53. As this amount includes "specials" and legacies, the gain in contributions towards the regular pledged work of the board is only about \$2,000. This of course is but a small part of the \$20,000 advance aimed for. A discussion of ways and means followed this statement.

The addresses of the missionaries were followed with close attention and each had an unusual degree of individuality. As Miss Closson gave a bird's-eye view of her Third of a Century in Turkey, many might have envied her such a retrospect. As Miss Stillson told of Work among the Miners of Johannesburg, the thought instinctively arose, "What a pity that the Boer War should interrupt it!" and yet, in her vision, the Boers are now better off, and it is clear that there is more work full of promise than there are workers to do it. As Dr. Parker pictured Medical Work for Madras's Women, the wonder grew that a frail-looking woman can stand in such a lot, and with the wonder grew also a keen appreciation of the need. Miss Millard, full of enthusiasm, described work for the blind in Bombay. Miss Foreman portrayed the character and development of Aintab Girls in School and Afterwards. Investments in China furnished the theme for Mrs. Channey Goodrich, who, in spite of her experiences during the siege of Peking, showed how such investments have paid since the efforts of Robert Morrison in 1807, all through the century. Miss Stone echoed as no one else can The Macedonian Cry Today, and a valuable object lesson was given in the introduction of Miss Evanka of Bulgaria, who was first Miss Stone's pupil, and later has been her valued associate in missionary work.

Three missionaries under appointment were present—Miss Susan R. Norton of Salisbury, Ct., for Van, Turkey; Miss Bertha Wilson of Brooklyn, for Harpoon, and Dr. Ruth Hume, to take up Dr. Julia Bissell's work in Ahmednagar.

The devotional service at the end of the morning session was led by Mrs. Ruth B. Baker. Mrs. R. W. Wallace, Mrs. Charles M. Lamson and Mrs. Capron also led in prayer at important points in the meeting. The afternoon session closed with prayer and benediction by Rev. Mr. Sleeper of Wellesley.

Some of the greatest work in the history of the world has been done by people who thought they were simply playing. Our best work is always done when we are so happy in it that we forget it is work at all.—Exchange.

Record of the Week

Calls

ATWOOD, ALFRED R., Sandisfield, Mass., to Cotuit. BOND, ANDREW W., Pueblo, Col., to Anoka, Minn. Accepts.

BOOTH, HENRY K., to remain another year at Tucson, Ariz. Accepts.

BROWN, RICHARD, Fremont Ave. Ch., Minneapolis, Minn., accepts call to First Ch., Brainerd.

BUSH, FRED'K E., recently of Bangor, Mich., to Breckenridge, also to Grand Blanc and Belford. Accepts the latter, with residence at Grand Blanc.

CLYDE, JOHN P., Eldora, Io., to First Ch., Muscatine. Accepts.

CONKLE, NOBLE W., Cummings, N. D., to Amenla. Accepts.

DAVIES, ARTHUR, to remain another year at Clearwater and Hasty, Minn.

DYKE, THOS., Climax, Mont., to Melville and Edmunds, N. D. Accepts.

EDWARDS, I. F., *etc.*, to Neosho Falls, Kan.

FORBES, WASHINGTON H., S. Dennis, Mass., to Second Ch., Wells, Me. Accepts.

FORD, EUGENE C., Chicago Sem., to Winnebago, Ill.

GOODENOUGH, GILES F., Ellsworth, Ct., to Torrington. Accepts, beginning late in June.

GRAPPE, FRED'K H., Hartford Sem., not Bangor, as reported last week, is called to German Evangelical Ch., Wooster, O.

HAYES, EDW. C., declines to remain another year at Uxbridge, Mass.

HEATHCOTE, ARTHUR E., to permanent pastorate, Belgrade, Minn., where he has supplied for a year.

HUTCHINS, ALFRED W., Atlanta Sem., to Berean Mission, Atlanta, Ga. Accepts.

LEMON, GUY H., Oberlin Sem., to Wyandotte, Mich. Accepts.

MCBRIDE, HENRY, declines call to Machiasport, Me., the church at Bristol having unanimously requested him to remain another year.

MILLS, HERBERT L., Hartford Sem., not Bangor, as reported, is called to Cherry Hill and Park Vale Chs., Omaha, Neb.

MORRIS, SAM'L T., Lowell, Mich., to become superintendent of the S. S. and pastor's assistant at Park Ch., Grand Rapids.

MORSE, EDGAR L., W. Williamsfield, O., declines call to N. Bloomfield and Mesopotamia, and accepts unanimous invitation to remain on his present field.

FOUND, WM. M., Surrency, Ga., serves also Medders.

RONDTHALER, J. ALBERT, recently pastor of Fullerton Ave. Ch. (Presb.), Chicago, Ill., to St. Lawrence St. Ch., Portland, Me.

SCOGGIN, ALEX. T., Atlanta Sem., to Marietta St. Ch., Atlanta, Ga. Accepts, and is at work.

SHORT, WALLACE M., Evansville, Wis., accepts call to Beacon Hill Ch., Kansas City, Mo.

SMITH, GREEN N., Rich, and Friendship Ch., Baxley, serves also Waycross, Ga.

STEENSON, JAS. R. (Presb.), Eden Prairie, Minn., to Princeton. Accepts.

STRAYER, LUTHER M., Hartford Sem., to Hartford, Vt. Accepts.

WALKER, WM. H., Wilmette, Ill. Accepts call to S. Haven, Mich., and is at work.

WHEELER, WILSON C., Newton, Kan., to Wellington.

WILLIAMS, STARR C., Atlanta Sem., to Immanuel Ch., Atlanta, Ga. Accepts, and is at work.

YOKUM, G. D., *etc.*, to Oneida, Kan.

Ordinations and Installations

CAMPBELL, CHAS. A., i. Sanford, Fla., May 14. Sermon, Rev. B. F. Marsh; other parts, Rev. Messrs. C. M. Bingham, E. H. Byrnes, E. W. Butler, S. F. Gale, R. J. Morgan, Mason Noble and C. P. Redfield.

CAPRON, HAROLD S., Union Sem., o. Pilgrim Ch., Providence, R. I., May 29. Sermon, Pres. W. H. P. Faunce; other parts, Rev. Messrs. J. H. Lyon, F. J. Goodwin and F. B. Pullan.

COPPING, BERNARD, i. Scotland, Mass., May 27. Sermon, Dr. A. W. Archibald; other parts, Rev. Messrs. A. F. Pierce, D. M. Goodyear, C. E. Stowe, Joshua Colt, A. H. Fuller, G. H. Johnson and J. E. Bowman.

FISKE, G. WALTER, i. High St. Ch., Auburn, Me., May —. Parts by Dr. Smith Baker and Rev. F. F. Marston.

LEAVITT, ASHLEY D., o. South Ch., Hartford, Ct., May 28, where he has been serving, during his Senior year in Hartford Seminary, and will continue to serve as Dr. Parker's assistant. Parts by Rev. Messrs. B. F. and G. R. Leavitt, D. D., father and uncle of the candidate, Rev. Messrs. W. W. Ranney and R. H. Potter and Drs. J. H. Twichell, M. W. Jacobus, W. D. Love and E. P. Parker.

MULNIX, ANDREW H., i. Faneuil Ch., Brighton, Mass., May 27. Sermon, Dr. C. H. Daniels; other parts, Rev. Messrs. E. M. Noyes, E. C. Whiting, H. A. Stevens, H. G. Hale, W. A. Knight and Dr. C. H. Beale and W. R. Davis.

OLMSTEAD, NORMAN P., o. Alba, Mich., May 22. Sermon, Rev. W. H. Warren; other parts, Rev.

Messrs. Fred'k Bagnall, E. M. Corey, Wm. Kxing, Jas. Hyslop and C. H. Corwin.

Resignations

BAKER, FRANK H., Greenville, Me., to take effect at any time before Sept. 1.

COUCHMAN, THOS. B., Chester Center, Io., withdraws resignation as his church declines to receive it.

HATCH, GEO. B., First Ch., Berkeley, Cal.

LYMAN, HENRY M., Pilgrim Memorial Ch., Jamestown, N. Y.

MERRILL, GEO. P., Three Oaks, Mich.

PARK, WM. E., Gloversville, N. Y., after nearly 28 years' service.

RICHMOND, JAS., Chichester, N. H., withdraws resignation at the unanimous request of his church.

TENNEY, H. MELVILLE, San José, Cal., to take effect Nov. 1.

Licensed to Preach

When known, the name of the college from which the candidate graduated is appended.

BY ANDOVER ASSOCIATION, FROM ANDOVER SEMINARY

CLAPP, RICHARD H., Boston University.

GRANT, PERLEY C., Dartmouth.

LINCOLN, HOWARD A., Amherst.

WILLIAMS, WALTER B., Univ. of Vt.

Stated Supplies

DAVIS, TRAVIS, Atlanta Sem., at Douglas, Nichols, Shepherd and Fitzgerald, Ga.

DUNLAP, ROGER A., Hartford Sem., not Bangor, as reported, supplies for a month at Paterson, N. J.

JONES, HARRY H., Atlanta Sem., at Buford, Ga.

LOCKE, ROBT L., Cedartown, Ga., supplies also at N. Rome.

MESERVE, I. C., Plymouth Ch., San Francisco, Cal., at Union Ch., Honolulu, H. I., for June and July, during Dr. Kincaid's visit to Palestine.

SANDLIN, NICHOLAS A., Atlanta Sem., at Aragon, Silver Creek, Taylorsville and Lindale, Ga.

SMITH, GEO. A., Atlanta Sem., at Austell, Hiram, Dallas and McPherson, Ga.

TILLMAN, WM. H., Atlanta Sem., at Americus, Cordele, Leslie and Hawkinsville, Ga.

WILSON, HOMER L., Atlanta Sem., at Reynolds, Pottersville, Garden Valley and Bonview, Ga.

Churches Organized

BIRMINGHAM, ALA. The newly organized body will be known as Pilgrim Ch.

CERES, CAL., PILGRIM CH. OF SMYRNA PARK, 17 May. Rev. Clinton Douglass, pastor.

MCLEOD, MONT., Mountain View Ch., rec. 12 May. 16 members.

NEW YORK, N. Y., Martense Ch., rec. — May. 65 members. Rev. J. J. Banbury, pastor.

Unusual Features or Methods

BOSTON, MASS., Central. Rev. J. H. Denison, minister. A school of ethics and religion, including courses for children and adults, to open Oct. 1.

BOSTON, MASS., Shawmut, Dr. W. T. McEivren, pastor. Illustrated lecture on Silver Bay Conference.

MILFORD, N. H., Rev. J. E. Herman, pastor. The largest Young Y. P. S. C. E. in the state. It numbers 109.

PITTSBURG, PA., Puritan, Rev. George Marsh. Fellowship meeting June 3. Topics included: Echoes of State Association, Union of Congregationalists and Methodist Protestants, How to Bring about a Revival.

ST. LOUIS, MO., Olive Branch.—Four sermons by Rev. P. W. Yarrow, the pastor, on The Calls of Christ. With that on The Call of the Supreme Man to the higher manhood, half-tones of Zimmerman's Christ and the Fishermen were distributed; The call of the Quiet Man to a life of calm was illustrated by Hofman's, Come Unto Me; that of the Helpful Man for an entrance to the home of the soul, by Hofman Hunt's Light of the World; and that of the Divine Man toward the place of God's love brought Molitor's conception of The Good Shepherd.

STONEHAM, MASS.—Seven lectures suggested by Abbey's paintings of The Quest of the Holy Grail in Boston Public Library. Given by the minister, Dr. B. A. Dumm, on alternate Sunday evenings, closing June 28. Suggested readings are printed on prospectus.

WINNIPEG, MANITOBA, Central.—Citizenship meeting. Addresses by pastor, Rev. J. B. Bleox, and Messrs. G. B. Crowe and J. A. M. Aikins. General topic, The City's Crime and the City's Conscience. One of the chief contentions was that law should be either enforced or repealed.

The Baptists in England

The English Baptist Union at its recent meeting took decided steps toward putting an end to the flouting by its clergy of degrees from cheap American institutions of learning. It is pointed out as significant that whereas in the constitution of this union, framed in 1894, it was asserted that "the immersion of believers is the only Christian baptism," it is suggested now that in a revised constitution the statement be made that "Christian baptism is the immersion in water of those who have professed repentance."

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 8, 10.30 A. M. Speakers, Rev. R. A. Board, D. D., and Rev. H. B. Someilian. This will be the last meeting for the season.

ANDOVER SEMINARY ANNIVERSARIES, June 7-11.

PITTSBURG ASSOCIATION, Ebensburg, Pa., June 8, 9.

CONGREGATIONAL EDUCATION SOCIETY, annual meeting, Pilgrim Hall, Boston, Mass., June 10, 12 M.

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.

SOUTHERN YOUNG PEOPLE'S MISSIONARY CONFERENCE, Lookout Mountain, Tenn., July 1-8.

NATIONAL EDUCATION ASSOCIATION, Boston, Mass., July 6-10.

NATIONAL CONVENTION OF Y. P. S. C. E., Denver, Col., July 9-13.

INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.

SPRING STATE MEETINGS

Vermont,	Burlington,	June 9
Connecticut,	New Haven,	June 16

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

FERRY—In Westbrook, Ct., May 5, just returning from California. Mrs. Nancy A. Perry, widow of Capt. George Perry, aged 73 yrs. Foremost in all public enterprises for the good of the town she loved. Without measure she gave herself with her ample means to the welfare of the church and to deeds of love at home and in foreign lands.

THOMAS—In Amherst, Mass., May 15, Catherine Storrs, widow of Chauncey Borden Thomas.

MRS. LUCY A. MAYNARD

Mrs. Maynard, who passed to the heavenly home, Thursday, May 28, from her late residence in Winchester, was born of humble but worthy parents in Stone, Mass., July 25, 1833. On Oct. 2, 1850, she was married to Mr. Lorenzo Maynard and lived the greater part of her married life in the town of Maynard where she became greatly beloved by every one. A lovely consecrated Christian she will be missed by a large circle of friends whom she touched with her unselfish life and beneficence. A former beloved pastor, Rev. Edwin Smith, writes: "She was always obedient to the heavenly vision as far as she could see it. She loved the house of God and her place there was rarely vacant. She sought to be a 'doer of the word, not a hearer only.' To the Sabbath school she gave for many years, her time and service without stint. As the superintendent of the primary department, she loved and was beloved by the children, whose young feet she guided in the better way. The cause of missions, both home and foreign, found in her a warm, intelligent friend. The temperance work, the schools, in fact every effort or organization that helped the community, had a place in her thought, and received her substantial aid. To the poor she was a sympathetic friend. The sorrowing and the burdened were the recipients of her tender and loving ministries. Bereft herself of dear children, she knew well how to enter into the feelings of others, and many a home upon which shadows had fallen, was made brighter by her

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving harmful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not alone to the bowels but to the whole being. Only one small dose a day will cure any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their action. Write us for a free sample bottle. Vernal R-medy Co., 122 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

coming. Her faith and resignation often reminded me of one who long ago said: 'Though he slay me, yet will I trust in Him!' If the tears fell the smile was there still. In the home she was a tower of strength, looking well to the ways of her household and losing sight of self in living for others. Beyond the smiling and the weeping she passed into the unseen which was as real to her as was the seen. Death to her had no terrors. Her feet were only too eager to enter in through the gate into the heavenly city. Face to face she now beholds Him in whose likeness she has awaked satisfied."

When she removed to Winchester about three years ago she carried in an unassuming way the same Christian devotion and character into the activities of the church and every good cause in the community that needed assistance. She was a painstaking homemaker and the picture of ideal womanhood depicted for us in Prov. 31 was fulfilled in her. Greatly will the bereaved husband and son miss her! A soul refined in the furnace of affliction she sympathized with all who were in any trouble. For her to live was Christ but to die was gain. For as the end approached her faith rose victorious over death and the way in which her mind and heart adjusted themselves to the scenes of the coming world, was simply wonderful.

She hath done what she could
O blessed life of service and of love!
Heart wide as life, deep as life's deepest woe;
God's servants serve him day and night above,
Thou servedst day and night, as thought, below.
D. A. N.

Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him.

—Aubrey Thomas de Vere.

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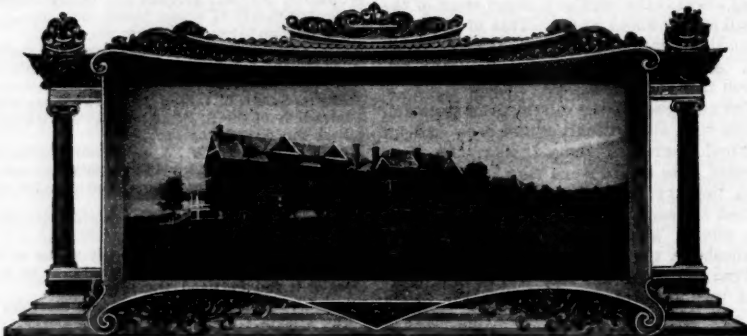
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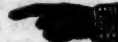
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Miss Stone, Turkey and the Indemnity

The following statement by Rev. Dr. J. L. Barton of the American Board, taken from the Boston daily press of May 29, is of such importance that we publish it in full. He says:

In the first place, it is utterly untrue that the American Board discountenances Miss Stone's claim for indemnity.

It may be well, too, to deny specifically:—

1. That Miss Stone has recently written to Washington a demand for damages.
2. That the American Board does not officially support Miss Stone's claim.
3. That missionary work in Turkey has been hampered by the Stone episode.
4. That missionaries are now permitted only in certain districts named by the Turkish government.
5. That their armed escorts must be paid for by the missionaries.
6. That there is no likelihood that Miss Stone will be sent back to do missionary work in Turkey.
7. That there is any division of sentiment in the American Board concerning the question of an indemnity.
8. That any missionaries in Turkey have written to us that the rescue of Miss Stone could have been effected by Turkish troops without paying a cent of ransom.
9. That any missionary has written to this Board the opinion that if the brigands had been allowed to understand that no ransom would be paid, Miss Stone would quickly have been freed.
10. That any missionary has written to the Board the opinion that Miss Stone was at no time in danger of death.
11. That the American Board regards the indemnity question as one that ought to be forgotten, as only tending to irritate a feeling now partly allayed.

Miss Stone's letter to Washington was no new claim for indemnity. It was a request for information as to the status of the claim which the American Government long ago made on her behalf, and it also related to the opportuneness of the time for pressing the claim.

The American Board officially countenances Miss Stone's claim.

If the American Government should fail to urge the justice of it this country would certainly lose prestige. I have here the data concerning eleven similar claims, brought within the last ten or twelve years by the English, French and German Governments.

As for what would be done with the money, if paid back by the Turkish government, I can't say, at this moment. We have a list of practically all the subscribers to the \$68,000, and I should think the best thing would be to turn it over to them.

I have little doubt that Miss Stone could be sent back tomorrow to Turkey. The question of her return has not come before the Board. Eventually, she probably will go back.

If the indemnity had not been paid she might still be in captivity today, or have been put to death just as other captives have been when ransom was refused. The risk of refusal would have been too terrible to contemplate.

The Month in Canada

Protection of Children

An important bill has passed its second reading in the Ontario legislature, which provides for a committee of six in each electoral district to oversee orphan and dependent children. It also forbids the confinement of children under fourteen in the jail or lock-up, and provides for a probation officer, to have charge of children arrested under sixteen.

Instruction in Agriculture

The education department has decided to introduce the study of experimental and practical farming in Ontario schools. Traveling instructors will serve from twenty-five to thirty school sections by giving instruction at five central "farm schools" every week.

Separate Schools

Echoes of the Manitoba school dispute are still heard in Winnipeg, where the Catholic committee insist that the public school board take over and maintain their private schools in their present management. The local government is said to be anxious for such an arrangement, which would undoubtedly be a retrograde movement.

A University Change

The trustees of Queen's University have decided to separate that institution from the Presbyterian Church. An apportionment of the endowment will be made for the theological college, and the university will now be in a position to advocate more effectively its claim for state aid.

The Coming Union Meeting

The annual meeting of the Union of Ontario and Quebec at London, June 10-15, is the principal topic in Congregational circles. The challenge from England for the removal of church debts will be considered, while educational, missionary and social reform topics will have prominent place.

J. P. G.

East Northfield's New Pastor

The vacancy left by the resignation of Rev. C. I. Scofield as pastor of the Trinitarian Church of East Northfield, Mass., has been filled by the acceptance of a call to the pastorate by Rev. N. Fay Smith.

Mr. Smith was born in Royalton, Vt., and was brought up in Haydenville, Mass. Having completed a three years' course in the Moody Bible Institute at Chicago, he left for an evangelistic tour through the West in 1893. He was ordained in Nebraska in 1895. Two years later he took up the work of the army and navy commission, and, after assisting the late D. L. Moody for a time in this work, became a member of the faculties of Mount Hermon School and Northfield Bible Training School, where he won the respect and admiration of the students as an able Bible teacher.

Mr. Smith is by no means a stranger to the church to which he has been called, having preached there during Dr. Scofield's absence for the last three years. He is a member of the Franklin County Association of ministers, has made extensive preaching tours through New England and is well known and liked for his clear, straightforward methods of teaching and preaching.

M.

Many Appetizing Dishes

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cash prizes offered to the boys who do good work. He writes: "We have more coyotes than people here, but I think I can jump that order to 200 copies a week when the travel gets a little heavier."

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In and Around New York

A Promising New Church

A council held last week formally recognized the Martense Church and admitted it to fellowship. Dr. Richards was moderator and Drs. Ingersoll and Kent spoke on the work of Church Extension. The Martense congregation grew out of work done under Dr. Kent two or three years ago and began with eighteen members. Now there are sixty-five and a Sunday school of 110. Three lots are owned clear of debt, and it is planned to erect a \$5,000 church. The pastor, Rev. J. J. Banbury, who spoke with enthusiasm of the prospects, believes the work will be self-supporting soon after the new building is ready to be used. The location is near Borough Park, in a section whose growth seems to insure a strong church in time.

Proposed Federation of Men's Clubs

An attempt has been making during the last fortnight to federate the men's clubs of the Brooklyn churches. A meeting was held in Bethesda Church, eighty-two ministers attending, beside officials of the clubs. Some present were in favor of organization in order that help might be afforded the cause of good city government, but others opposed entering politics. Mr. Herald of Bethesda, Mr. Allen of Beecher Memorial, the rector of St. Bartholomew's Episcopal Church, and others spoke, but no organization was effected. Tompkins Avenue, Puritan, Immanuel, Park, South, and Bushwick Avenue Men's Clubs are interested, and the movement extends to local Presbyterian, Episcopal, Baptist and Methodist churches.

Opposition to Beecher Park

It now seems likely that the project of a Beecher Memorial Park, to occupy the block in which Plymouth Church is situated, will have to be abandoned because of official opposition. The scheme was approved by the local board of improvements and came up before the board of estimate and apportionment. This body took no definite action, but discussion disclosed the opinion that this park, if established, would be taken as a precedent and similar projects would arise with the purpose of perpetuating the memory of other church leaders. Already, there has been application for a Malone Memorial Park, in Brooklyn's eastern district, in memory of a prominent Catholic priest of the Williamsburg district. Another reason for official opposition to Beecher Park is its probable cost. Its projectors claim that the necessary property can be acquired by the city for \$250,000, but the chief engineer of the board reports that the cost would reach \$485,000.

EXPERT TESTIMONY

Coffee Tried and Found Guilty.

No one who has studied its effects on the human body can deny that coffee is a strong drug and liable to cause all kinds of ills, while Postum is a food drink and a powerful builder that will correct the ills caused by coffee when used steadily in place of coffee.

An expert who has studied the subject says: "I have studied the value of foods and the manufacture of food products from personal investigation and wish to bear testimony to the wonderful qualities of Postum Cereal Coffee. I was an excessive coffee drinker, although I knew it to be a slow poison. First it affected my nerves and then my heart, but when I once tried Postum I found it easy to give up the coffee, confirmed coffee fiend though I was."

"Postum satisfied my craving for coffee and since drinking Postum steadily in place of the coffee all my troubles have disappeared and I am again healthy and strong."

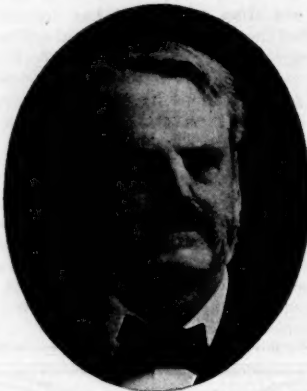
"I know that even where coffee is not taken to excess it has bad effects on the constitution in some form or other and I am convinced by my investigation that the only thing to do if health and happiness are of any value to one is to quit coffee and drink Postum." Name given by Postum Co., Battle Creek, Mich.

Proposed Home for People's Institute.

The scheme to erect a great building to house the various work of the People's Institute is meeting general approval. Prof. Charles Sprague Smith is at the head of the movement, which plans for a large auditorium for Sunday night meetings, concerts, and the discussion of municipal affairs. A large stage will have facilities for dramatic entertainments. Other halls in the same building, to seat 500-1,000 each, will be used for lecture courses in ethics, economics and history. Smaller rooms will accommodate classes in various branches of civics. A central location will be chosen and the effort made to carry out in the building the prime object of the institute, the removal of misunderstandings among the several classes of citizens. The institute now maintains classes in social science, working men's clubs, besides Sunday evening meetings where prominent ministers of all faiths speak to audiences of from 1,500 to 2,000. Present headquarters are in Cooper Union. The people immediately benefited by the institute are to subscribe \$25,000 to the new building fund, before others are asked for aid. C. N. A.

Close of a Fruitful Ministry

Rev. William Edwards Park, D. D., resigned his pastorate at Gloversville, N. Y., May 24, after twenty-seven and a half years of service. His congregation at once voted to request him to reconsider his act, but he declined to do so. He will take up



unfinished literary work of his father's, Prof. E. A. Park of Andover.

No event in recent years among our New York churches is so significant as the retirement of Dr. Park. He has been foremost in all our religious work. For seventeen years or more he was a trustee of the State Home Missionary Society. He has long been the representative of the Building Society. His constant labors have made his church known throughout the state and its benevolences have been large and steady. Dr. Park's lectures and addresses—the results of wide study and travel—have been a valuable contribution to church life. As a corporate member of the American Board, he has rendered helpful service. In his own city he has been always a public-spirited friend of learning and righteousness. He led in founding a city library and has watched over its growth several years. No figure in our churches in New York has been more conspicuous in all good works, and the close of such a grand ministry is a matter of sincere regret not only to his own church but to the whole sisterhood of churches. R. N. P.

Special exercises commemorating the completion of the first decade of the life and work of the Hotchkiss School at Lakeville, Ct., are appointed for June 6. In addition to the historical address by the head master, Edward G. Coy, and a formal address by Hamilton W. Mabie, LL. D., of New York, informal addresses will be made by President Hadley of Yale, and others, representing the colleges and secondary schools, and the alumni of the school.

The new evolution helps us to understand not the nature but the working of God.—Rev. F. J. Van Horn.

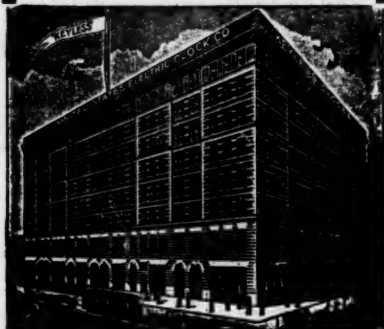


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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 14-20. Gold or God. Luke 18: 18-30.

A half-witted fellow once rose in a neighborhood prayer meeting and said, "I don't care what the rest of you do, I am determined to serve God and Mammon." Of course those who listened tittered, but the amusing expression perhaps represents the inward position of a good many persons in full possession of their faculties. Doubtless most of us want to serve and honor God. Presumably most of us value money and are striving hard to get all we can and we have the secret hope that we may be genuinely pious and at the same time fairly well off as respects worldly goods. There is nothing inherently wrong in such a combination. Wherein then consists the sharp alternative which our topic suggests?

The teaching of Jesus and of the whole Bible is that when the possession of money makes a man uneasy he ought to take a radical step, sometimes perhaps going as far as Jesus recommended this young man to go. There is today an increasing amount of sensitiveness on the part of rich men toward their neighbors. Conscience and the claims of the great needy world make many a modern Dives restless and discontented. We are only just at the beginning of this era of liberal and even lavish giving on the part of the wealthy, and certainly all followers of Jesus Christ in name and in purpose who are blessed with ample means have a tremendous responsibility today. We who are not in their exact position have no right to criticize them or to say that they ought to bestow all their goods upon the poor. But people who have large means ought to go to Jesus Christ frequently with this question, "Good Master, what shall I do?"

When one is trusting in gold rather than in God, he needs to reconstruct his life. This covers two classes of persons—those who think they are trusting God when they are really putting confidence in their bank accounts, and those who have no surplus, but who think that if they did have all the money they want, the future would be secure and rosy. "That your faith and hope might be in God," is the ideal for rich and poor. It takes a pretty good man in these days to possess and disburse money rightly and one great compensation of poverty is that it creates perhaps the purest brand of faith to be found in the world. The widows and orphans and all the humble people of the earth,

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"I am a stenographer in a business office and need all the energy possible, but I formerly spent the greater part of every morning wishing I had gone without breakfast for I was continually reminded of it by the uncomfortable distressed state of my stomach. How much ability I lost through this I could not tell you, but now all is different for I eat some fruit and a scone of Grape-Nuts and work hard all the morning and never think about my stomach until luncheon time comes."

"I feel the good effects of Grape-Nuts in a sharpened brain, better memory and increased thinking capacity. The only difficulty I have about it is that I never want to limit myself to the required amount for I love it so." Name given by Postum Co., Battle Creek, Mich.

There is a reason why Grape-Nuts sharpens the brain.

It's fun to make new and delicious desserts by the recipe book found in each package of Grape Nuts.

who hardly know where the next week's food and clothing are coming from, are the people to whom such assurances as, "Your Heavenly Father knoweth what things ye have need of," "How much more shall he clothe you?" are sweet.

We need to enthrone God in his rightful place. Here we are laying down a principle which covers not alone the very rich and very poor, but that great middle class to which most of us belong, who have enough perhaps for today but are eager to increase their range and creature comforts. This may be a laudable ambition, but it needs to be entirely subordinated to our desire to become like Jesus Christ. What has one got when he has achieved his worldly ambition? A big house, a fine estate, a position in society? Good things undoubtedly, but immeasurably inferior to inward resources, to an unfailing fountain of hope and love in one's heart, to self-mastery and to the ability to lift others into the light of the Christian life. If the search for gold is deadening susceptibility to the world's suffering, choking channels of communication with God, then a man would better abandon the search and be content to partake of frugal fare for all his days.

In and Around Boston

Woman's Board Friday Meeting

Mrs. F. L. Holmes presided and gave as her leading thought our dependence upon God. So many of those present had attended the semiannual meeting at Natick and had brought away impressions and suggestions which they wished to share with others that the hour was largely filled with echoes from that meeting.

Faneuil Church Settles a Pastor

By the installation of Rev. Andrew H. Mulnix as pastor, the new Faneuil Church of Brighton was fairly launched upon its independent career. Mr. Mulnix made a good record in his four years' pastorate at East Milton, and his clear and well-written paper most favorably impressed the large council. The sermon was by Dr. C. H. Daniels, under whose ministry in Portland Mr. Mulnix joined the church. Other parts were taken by Rev. C. H. Beale, D. D., Rev. W. H. Davis, D. D., Rev. Messrs. E. M. Noyes and W. A. Knight. A pleasant feature was the delivery of the deed of the church property to the officers of the church by Mr. S. B. Carter of Brighton, vice president of the Congregational Church Union, under whose auspices the church was organized and the chapel erected.

Ministers Act on the Original Package Question

The superintendent of the state branch of the Anti-Saloon League, M. J. Fanning, addressed the Monday Meeting. On request he gave his attention to a clear and concise statement of the Original Package situation. He urged the repeal of section 33, chapter 100 of the Revised Statutes and the meeting unanimously passed resolutions indorsing immediate action.

The special committee reported appropriate resolutions upon the passing of Rev. Ellis Mendell and also voted to adjourn June 8 until September.

A memorial service for Mr. Mendell is to be held at Boylston Church, Jamaica Plain, next Sunday at four o'clock, P. M.

Reception to Miss Stone

Accompanied by her friend from Bulgaria, Miss Stone was given a reception under the auspices of First Church, Cambridge, May 28. This happy affair, suggested by the missionary committee, was successfully carried out by the presidents of the home and foreign missionary societies. Invitations were issued to the members of the parish, to neighboring pastors, off

(Continued on page 826)

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This little manual contains a brief selection of Scripture (taken from the Revised Version) followed by a short prayer for each day in the month and a few prayers for special occasions, Birthday Anniversaries, Sickness, etc. These prayers are culled from a variety of sources, including many ancient liturgies, and are beautiful in thought and in expression.

Those who feel a disinclination to offer prayer in their own words will find this exactly what they want for use in the family, perhaps while seated round the table together. It is daintily printed and bound in leatherette, and the price is only 30 cents net.

BOSTON The Pilgrim Press CHICAGO



In and Around Boston

Continued from page 825.

oers of the missionary committees of the other local Congregational churches, and the secretaries of the societies in the Congregational House. Fully five hundred people responded. Addresses were made by Dr. McKenzie and Hon. J. M. W. Hall. The latter felicitously introduced Miss Stone, who briefly described features of her captivity.

Among the Seminaries

ANDOVER

These students have received prizes of fifty dollars each, having attained a mark of eighty-five per cent. or over for an essay or an examination: John X. Miller, Willard H. Palmer, Richard H. Clapp, Perley C. Grant, Howard A. Lincoln, Donald McFayden, Walter B. Williams, Arthur G. Cummings and Joseph L. Hoyle.

The trustees have appointed Dr. Charles Cuthbert Hall, president of Union Seminary, to be Hyde lecturer upon foreign missions for next year. He will begin his lectures Jan. 19, 1904. During his brief residence he will preach in the seminary church Jan. 24. Other appointees to the pulpit are Dr. H. P. Dewey for Oct. 25, Dr. George A. Gordon for Nov. 15, Dr. S. P. Cadman for Dec. 6, Dr. Lyman Abbott for February, and Pres. E. D. Eaton for April. President Eaton will give the Southworth lectures upon Congregational Polity and Organized Work.

The seminary is looking forward to an unusually interesting anniversary week. It begins June 7, with the baccalaureate sermon by Pres. C. O. Day. A special feature will be the council June 8, to ordain the new professor of Hebrew, W. B. Arnold, and J. X. Miller of the graduating class, the latter having been appointed by the American Board as colleague of Dr. J. P. Jones, who has charge of the educational work of the Madura Mission, India. The sermon will be preached by Prof. E. C. Moore, D.D., of Harvard University. Prof. Francis Brown, D.D., of Union Seminary, Sec. J. L. Barton, D.D., of the A. B. C. F. M., Dr. H. A. Stimson and Professors Platner and Smyth will also have parts in the service. Examinations begin on the ninth, and that evening Dr. W. N. Clarke of Colgate University will address the Society of Inquiry. The annual meeting of the alumni comes on Wednesday afternoon to be followed by a reception in Bartlett Chapel in the evening and the graduating exercises with the alumni dinner on Thursday.

BANGOR

Anniversary week opened with a reception at the home of Prof. J. S. Sewall given by the trustees and faculty to the Senior Class. Tuesday was occupied with examinations in the chapel, visitors being present. In the evening the inaugural exercises of Prof. Henry Woodward Hulbert, D.D., were held in Central Church, Prof. H. L. Chapman of Bowdoin College, president of the board of trustees, presiding. Professor Hulbert's address was an able historic review of the beginnings and growth of denominationalism and a defense of the same on the ground of the variety demanded by individual temperament and taste.

On Wednesday morning in the chapel Rev. J. S. Williamson of Haverhill, Mass., delivered a memorial eulogy of Prof. Levi L. Paine, D.D. At the annual meeting of the Alumni Association these officers were elected for the ensuing year: president, Dr. George Lewis, South Berwick; secretary and treasurer, Rev. L. D. French of Orland.

The annual banquet took place in the gymnasium. Graduation exercises were held in the Hammond Street Church Wednesday evening, the address to the graduates being given by Prof. H. L. Chapman of Brunswick. The graduates were: Gould R. Anthony, Scotland, Ct.; William J. Campbell, Summer-side, P. E. I.; G. E. Mann, Manville, R. I.; D. L. Pettengill and Raymond A. Fowles, Bangor; I. W. Stewart, Lunenburg, Vt.; F. B. Hyde, Bangor.

Dr. David N. Beach, formerly of Cambridge, Mass., who has accepted the call to the presidency, will also fill the chair of homiletics and pastoral

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theology, made vacant by the resignation of Professor Sewall. Much enthusiasm is manifested over Dr. Beach's letter of acceptance.

Rev. John S. Sewall, D.D., now professor emeritus in Bangor Seminary, has just completed twenty-eight years of active service there. He graduated in 1858, and spent eight years as pastor of the church in Wenham, Mass. In the midst of this pastorate he served as chaplain of the Eighth Massachusetts Regiment. In 1867 he was called to a professorship at Bowdoin College, where he remained until 1875, when he was called to the chair of sacred rhetoric and oratory and lecture-ship of pastoral theology in Bangor Seminary. The painstaking discipline which Professor Sewall gave his pupils in composition, vocal culture and elocution secured results which often astonished his colleagues who best knew the attainments of the men whom he had to train. Now that he has retired from active service, Dr. Sewall plans to complete various pieces of literary work on which he has been engaged. His home is still to be in Bangor.

F. B. H.

Let me be great enough to see the truth
On every side.

—Victor Hugo.

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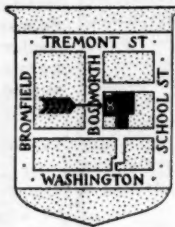
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OFFICE: 110 BROADWAY.

NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.

Cash in Banks	\$427,046.49
Special Deposits in Trust Companies	545,827.84
Real Estate	1,593,892.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,550.00
Bank and Trust Co. Stocks	456,250.00
Bonds and Mortgages, being 1st lien on Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.04
Interest due and accrued on 1st January, 1903	9,315.79
	\$17,108,635.12

LIABILITIES.

Cash Capital	\$8,000,000.00
Reserve Premium Fund	5,946,873.00
Unpaid Losses	757,114.40
Unpaid Re-Insurance, and other claims	853,608.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,088.69
	\$17,108,635.12

Surplus as regards Policy-holders

JOHN H. WASHBURN, President.
ELBRIDGE G. SNOW, Vice-President.
FREDERICK C. BUSWELL, 2d Vice-Prest.
EMANUEL H. A. CORREA, 3d Vice-Prest.
AREUNAH M. BURTIS, Secretaries.
WILLIAM H. OHENEY, Secretaries.
HENRY J. FERRIS, Asst. Secretary.

Dr. Mackennal's Lectures

On the Evolution of English Congregationalism, delivered at Hartford Seminary last year, make a volume worth reading by every student of Congregational history. \$1.00, postpaid.

BOSTON The Pilgrim Press CHICAGO

Our Readers' Forum

How Would Jesus Christ Conduct Missionary Effort Today

There is a certain New England Congregational church that has had an honorable record. It has been a constant contributor to the various national societies supported by Congregational churches, and to the Home Missionary Society of its own state. It has, by its generous contributions, placed some of its members upon the life membership list of the society. Thus the church has helped to make the Home Missionary Society of its state a success, and has helped to make the denomination what it is.

But through the change in conditions—the influx of foreigners of another religion and the decline of business which has been transplanted to larger centers—the church has been for some years on the decline. The young people are compelled to go away for employment. The membership is constantly growing smaller by deaths. And it seems that the struggle for existence cannot be continued much longer, and that the church must close.

Shall these remaining life-long loyal Congregationalists and faithful Christians be forsaken by a rich and strong denomination and by the Home Missionary Society the church helped to bring into existence, because the outlook for growth is not great?

Can we believe that Jesus Christ, were he on earth, and managing church affairs, would thus forsake a company of earnest believers because their numbers were not large, and the prospect for gains was not great? Would he not rather occasionally send a disciple, a Peter, a Paul, or a John to cheer those people and commune with them out of God's Word?

E. F. BLANCHARD.

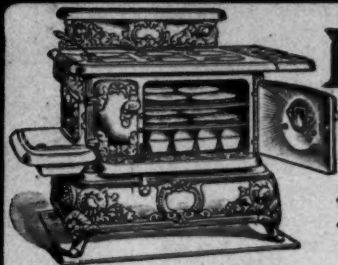
An Echo from the Northwest

I turn aside from the worship of glorious Mt. Shasta—in which many of my fellow-pilgrims in this car are engaged—to give you a breath from the Pacific Coast Congress, which has just adjourned at Seattle. Your representative, Mr. Bridgman, who has won all our hearts, will tell you much of it, but will not tell you how much his wit and warmth have added to it. He has been one of the trinity of splendid helpers from a distance who have attractively led and cemented us in the largest, longest, most spiritual meeting it has ever been the lot of many of us to enjoy. It is certain we shall date things from this congress as we have heard our fathers talk of the Albany Convention.

Moderator Bradford's long pilgrimage ended at Seattle. He has been brother and not boss, has helped the small churches as heartily as the larger ones, and, as he himself puts it, has "blazed the way" for other moderators to make themselves useful to the churches. Campbell Morgan, too, has come and seen and conquered. His Bible readings have been the great feature of the congress. Crowds have increased and belated hundreds have willingly stood the whole hour to hear the treasures of the old Book. At the last meeting the whole congregation, including representatives of most of the churches in Seattle, stood up to invite Mr. Morgan to come next year and tell Americans of the glorious kingship of Christ. No creeds have been crammed down our Congregational throats. No votes have been taken except to reassemble in Los Angeles in three years. Our five moderators have had no turbulent minorities to quell. Love has ruled. The only wide difference developed was on the Chinese question. It seemed strange to hear Jonathan Edwards favoring "exclusion," but as Dr. Bradford stood strong on the right side, as became a descendant of Governor Bradford and the son of a station keeper on the Underground Railroad, the congress was mainly right.

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E. S. WILLIAMS.



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Leading Dealers sell them everywhere as the Standard.



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New, 14,280 tons, 600 feet long, fitted with Marconi's wireless system. Rooms upper decks midship. Perfect ventilation.

Boston, Queenstown, Liverpool.

Saxonia sails June 2, June 30, July 28.

Ivernia sails June 16, July 14.

Ultronia sails June 23, Aug. 18; third class only.

A Cunarder from New York every Saturday.

Discount allowed on combined Outward and Return First and Second Cabin Fares.

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This delightful spot is more easily reached via the Union Pacific than by any other line. The stage ride from Mon'ta, by the splendid Concord Coaches of the Monida & Yellowstone Stage Co., is through scenery hardly inferior to the park itself.

The popular route to Yellowstone Park is now via the Union Pacific. Very low rates during June, July and August.

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" Bohemian.....	" 27	" Devonian.....	" 18
		" Winifredian....	" 25

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Saloon \$80 upward; 3d saloon \$42 50; 3d class at low rates.

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CAMBROMAN, June 20, Aug. 8.

Saloon, \$80 and \$75 upward. 3d Saloon, \$80.
Company's office, 77 State Street, Boston.

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ALL TRAVELING EXPENSES INCLUDED.

A Party under special escort will leave Boston, July 10, for a tour through the

GREAT LAKES, CANADIAN ROCKIES The Pacific Northwest, **ALASKA**

AND
THE YELLOWSTONE PARK,
The Wonderland of America.

The outward journey from St. Paul will be over the "See Line" and Canadian Pacific Railway, visiting Banff Springs, and return via the Northern Pacific Railway.

Additional Tour to Alaska, July 24

To the Park and return, July 10 and 31, Aug. 14 and 28.

To the Park, Utah and Colorado, July 31 and Aug. 14.

To the Park, Pacific Northwest, California, Yosemite, and Grand Canon of Arizona, Aug. 12.

To Europe, June 4 and 9 and July 2 and 7.

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Railroad and Steamship Tickets to all points.

Send for circular, mentioning trip desired.

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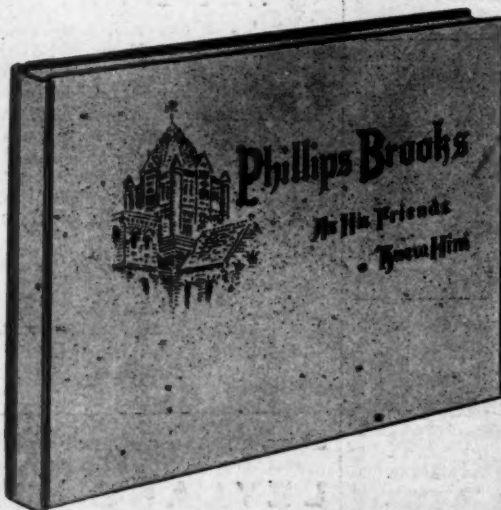
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Cheap colonist tickets, daily, until June 15.

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